

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., February 24, 1927

NEW SERIES
VOLUME XXIX, No. 2

J. Fred Scholfield resigns as music director, First Church, Birmingham.

Congress seems to be regulating its debates by the Queensbury rules, rather than Roberts Rules of Order.

The Nationalist Army from Southern China seems to be having things pretty much their own way in that country.

M. A. Treadwell, an alumnus of Mississippi College, has resigned the care of Second Church, Hot Springs, effective April 1.

The Baptist and Reflector says the Negro Baptist Publishing Board of Nashville was recently given 160 acres of land in New Mexico, valued at \$125 an acre, and that probably another 160 acres will be added.

Editor Livingston Johnson doubts the propriety of a public debate recently held in Wake Forest on the question, "Should the Volstead Act be amended so as to allow the use of light wine and beer?"

It is said that 1,600 American Marines have been added to the force already in Nicaragua, the men being taken away from guard duty in this country, and the mail pirates may now be expected to break out afresh.

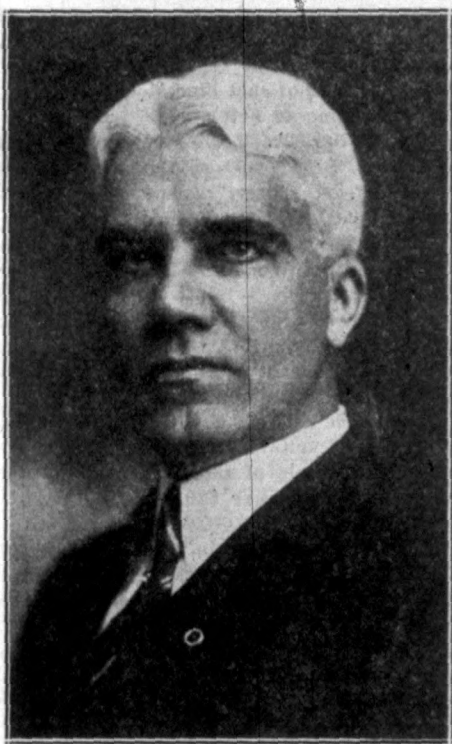
Dr. Percy Stickney Grant, an Episcopal clergyman who came into prominence a few years ago because of his modernistic views, his desire to marry a divorcee, and his conflict with Bishop Manning, died last Sunday after an operation.

A counterfeiter is said to have raised a five dollar bill to a ten by taking the whiskers off of Lincoln and making him look like McKinley. That's one way to improve your appearance a hundred per cent. Beauty parlors for men will take notice.

Dr. George W. Truett quotes the editor of a daily paper as saying, "The modern church is a jolly church, but not a cross-bearing church. It sings along the path of good fellowship, but avoids the hill Difficulty. It enjoys religion, but knows no Gethsemane, no Calvary, no resurrection glory." This is a fearful indictment if true.

Brother W. A. Keel is majoring in Hebrew in his work for the doctor's degree in the Louisville Seminary. He has done good work as pastor in Indiana while a student in the Seminary, and is now pastor at Forks of Elkhorn in Kentucky where Dr. Sampey was pastor for 43 years. He also assists in teaching Hebrew in the Seminary.

Dr. W. H. Boone of Puckett is the first to bring to the office a large bundle of minutes and other material for the historical collection being gathered by the committee appointed by the State Convention. Read what Brother J. L. Boyd says from time to time and see if you have something to add to this collection. A corner has been secured in the Library of Mississippi College by the consent of President Provine, and we will have his and the librarian's cooperation in preserving all books of history, and historical material of every sort for the use of those interested in Mississippi Baptist history.



DR. J. N. L. HILL, NASHVILLE

Inspirational Speaker at the State S. S. and B. Y. P. U. Convention

Calvary Church, Memphis, under the ministry of Pastor J. A. Barnhill has so prospered that a Sunday School annex has become a necessity, for which a lot has already been secured.

The Baptist says there are first class evangelists and pastors in Baptist churches who are women, and that they believe the Bible from cover to cover. Paul says something about people who know a thing to be wrong yet consent with those who do it.

The Baptist and Reflector thinks more Hard-shell preachers become comparatively wealthy than any other kind of Baptist preacher. It's been a long time since we've seen one of them. But if he's ahead of the rest of us, he may yet be a long way from rich.

It is announced from Jasper, Ala., that Dr. J. J. Taylor resigns the pastorate of First Church there and will move to Lexington, Ky., where he becomes one of the editors of the American Baptist, a paper for the past few years published in Memphis, but which will hereafter be published in Lexington.

The Christian Century reports George Barr Baker as saying in the New York Evening Post that of 387 foreign oil companies in Mexico all but 22 have complied with the new Mexican regulations, and most of the stock of these 22 belong to Mr. Doheny and Secretary Mellon of the U. S. Treasury Department. These things may help to explain why the federal authorities in Washington advised the oil companies not to comply with the Mexican law.

Dr. W. A. McComb was laid up a few days in the hospital at Gulfport for a minor operation.

A \$2,000 silver service was given Dr. and Mrs. Dodd by friends in Shreveport. He left Feb. 15 for Los Angeles.

Rev. E. Stubblefield, once pastor at Oxford, has recently accepted a call to Princeton, West Virginia.

The Southwestern Seminary people gave \$25,000 recently in the debt paying campaign for the two million to be raised by Texas Baptists this year.

Dr. W. H. Knight declines the call to Eldorado, Ark., and will remain in Baton Rouge, where in three years and nine months he has welcomed 1,473 new members.

The Independent (of New York) thinks the Women's Christian Temperance Union is deluding itself when the ladies imagine President Coolidge is one of them.

The amount of the defalcation of the treasurer of the Foreign Mission Board is less than one-half of one per cent of the amount of money he handled during his five year term of office.

In the Life of B. H. Carroll, being published serially in The Baptist Standard, his brother, J. M. Carroll, says of him, "He always read history with a map before him, and always kept near him the best and latest of the world's atlases". The life story is most interesting.

Whitworth College has cancelled speaking engagements with Judge Ben Lindsey of Denver because his ideas of marriage don't suit the people down this way. The Judge has come into the limelight by his reckless conception of freedom in sexual relations.

Dr. H. Beauchamp of the architectural department of the Sunday School Board, has planned an octagonal building to accommodate 10,000 in Sunday School. The demand for it is bound to be limited, and the churches now having one-fourth that number of people ought to be divided up for efficiency. But his plan is very beautiful.

According to reports, the Baptists of Tuscaloosa are planning to erect a building adjacent to the University of Alabama, where Baptist students can hold conferences and where there may be committee meetings. It is also planned to have a chair of Bible and religious education taught in connection with the university, as we understand. Dr. J. P. Boone of the First Church is heading the movement.—Alabama Baptist.

Rev. J. F. Nix begins his fifth year as pastor Baptist Church in the state, and this is the longest Baptist Church in the state, and this is the largest pastorate in a total of nine in the history of the church. Twenty joined the church on the pastor's anniversary, making a total of 709 in four years. The Sunday School on that day had 473 present. A single budget is taking care of the church finances satisfactorily. The membership is now over 800. Brother Nix is a native of Mississippi, coming from Hinkles Creek, near Corinth.

S. Baptists," "Strayed

follow the "staff" in and we shall hope to our needy city again. preaching the fel- memories and hearts the great tasks in this fold difficulties and

and twenty-five con- and burglars? A nety-one thieves and hundred and seven- and forgers? Five thirteen moonshiners? Among the re- guson pardons may of such desperate y plied their homi- after being sent to iltly of unspeakable ts of fiendish cru- worlds shunned by and known only to d the ferreting sci-

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four circles, these Woman's Missionary found that there ber of women who f the privilege of ese organizations, rious business con- clerkships, steno- d at such hours as from the regular was decided to or- ss Woman's Circle. Feb. 2, fourteen he church at the urch, after which heir organization. was made Chair- Fuller, Vice-Chair- ttie Gay, Secreta- ey will meet each church for lunch, e circle meeting. terest on the part and all seemed en- prospects of get- on with W. M. .

OUR EDUCATIONAL PROGRAM AND OUR DENOMINATIONAL BUDGET

The Baptists of Mississippi own and operate four colleges. These are Mississippi College at Clinton, Mississippi Woman's College at Hattiesburg, Blue Mountain College at Blue Mountain, and Clarke Memorial College at Newton. Five years ago not one of these institutions met all the requirements of a standard college. The work of only one of them at that time received any recognition from the Southern Association of Colleges and Secondary Schools. As a consequence our diplomas were discounted again and again, and our students were subjected to discrimination and embarrassment.

At Grenada, in November 1922, the Education Commission brought to the attention of the Convention this serious education condition and offered a plan looking toward the standardization of all of our colleges.

The minimum productive endowment required for membership in the Southern Association of Colleges was \$500,000.00. Then Mississippi College had \$240,000.00 of this required amount, and our other colleges had no endowment whatever. In the plan proposed it was recommended that the Convention authorize the Education Commission to issue and sell its bonds in the sum of \$250,000.00 and turn the proceeds of the sale over to the authorities of Mississippi College to be forever used as endowment. It was also proposed in the same resolution that the Convention authorize the Commission to allocate to Mississippi Woman's College, and Blue Mountain College each per session the sum of \$10,000.00, and to Clarke College \$5,000.00 per session, these amounts to be used by the three last named institutions to provide equipment and secure teachers to start them on the way to standardization. These recommendations were unanimously adopted by the Convention. The bonds for Mississippi College were issued and sold as directed, and within two weeks after the passage of this resolution, Mississippi College had the proceeds of the sale in her treasury to be invested in endowment securities. On the strength of this courageous and challenging action of the Convention, the General Education Board of New York City added \$125,000.00 to the \$250,000.00, thus making a total of \$375,000.00 increase in the endowment of Mississippi College within a period of two weeks. On the strength of this same action, in December of the same year, Mississippi College was admitted to full membership in the Southern Association of Colleges and Secondary Schools, and at the next meeting of the said Association in Richmond, Virginia, Mississippi Woman's College and Blue Mountain College were placed upon the recognized but non-membership list of the Southern Association, which recognition gave the graduates of these institutions the right and privilege to teach in the standard high schools of the South.

At the meeting of the Southern Association of Colleges and Secondary Schools in Memphis in December 1924 it was agreed to admit denominational colleges to membership provided said colleges met all other requirements and had a paid in, productive endowment of \$300,000.00 and a guarantee from the denomination of an income of \$10,000.00 per year for current expenses.

In the light of the above action of the Southern Association, it was suggested to the Mississippi Woman's College and Blue Mountain College in the Spring of 1925 that if the citizens of their respective localities and the special friends of the colleges would raise in cash \$200,000.00 by the time of the meeting of the Convention in the fall that the Education Commission would recommend to the Convention the issuance of its bonds for each of the said Woman's College and Blue Mountain College in the sum of \$100,000.00, making the required \$300,000.00 for endowment, and in addition the Commission would also recommend that the current support fund of \$10,000.00 per year for each of the said colleges be continued, thus enabling them to meet the income requirement of the Southern Association. The

Mississippi Woman's College succeeded in raising the \$200,000.00 by the meeting of the Convention in New Albany in November 1925, the bond issue was again authorized without a dissenting vote, the bonds were printed and sold by the Commission as directed by the Convention and turned over to this institution for permanent endowment. Thus within a period of nine months \$300,000.00 were added to the permanent assets of another one of our colleges, and on the third day of December 1926, Mississippi Woman's College became a member of the Southern Association of Colleges and Secondary Schools.

When the Convention met in Jackson last November, Blue Mountain College was able to announce that she had succeeded in raising her \$200,000.00. According to promise the Convention again voted unanimously, instructing the Education Commission to issue \$100,000.00 worth of bonds to supplement the \$200,000.00 for endowment purposes of said Blue Mountain College.

It is interesting to note:

1. That of the \$375,000.00 secured for Mississippi College, \$125,000.00 of this amount came from an outside source, namely:—the General Education Board of New York.
2. That of the \$300,000.00 added to the assets of the Mississippi Woman's College, more than \$50,000.00 came from a Baptist layman of Alabama; \$40,000.00 from Mr. B. B. Jones of Virginia; \$10,000.00 from Mr. L. O. Crosby of Pica-yune, and \$78,000.00 from the citizens of all denominations of Hattiesburg.
3. That of the \$300,000.00 added to the endowment of Blue Mountain College, \$20,000.00 were raised by the people of the little town of Blue Mountain, something like \$30,000.00 by the students of Mississippi, \$70,000.00 were donated by Mr. B. B. Jones of Virginia and a considerable amount came from old students of Blue Mountain College of other religious faith and of other states.

So the Baptists of Mississippi, under the stimulus, interest and sympathy of the Association of Colleges and Secondary Schools of the South, by projecting this education campaign five years ago, have received something like half a million dollars which otherwise would not have been received.

I call the attention of the brotherhood to the further fact that this educational movement would have been impossible without our budget. The bonds were issued and sold and our Women's Colleges were given recognition by the Southern Association of Colleges on the strength of the fact that Mississippi Baptists contribute every month to the cause of Education. This entire educational program was formulated and based upon the belief that the Baptists of Mississippi would contribute each year at least as much to education as they contributed annually to this cause during the 75-Million Campaign. The average amount per annum which was received for education in the state during the five year period of the 75-Million Campaign was \$100,000.00. Our obligations, therefore, for the next five years will amount to something like \$100,000.00 per year. Of the \$250,000.00 bond issue for Mississippi College, \$80,000.00 have been retired, leaving \$170,000.00 still outstanding. On the first of December 1927 \$30,000.00 more will mature. Thereafter there will mature each year \$35,000.00 worth of these bonds until they are all retired. The Mississippi Woman's College bonds and the Blue Mountain College bonds do not begin to mature until all of the Mississippi College issue is out of the way. In 1931 \$10,000.00 of the Woman's College bonds and \$5,000.00 of the Blue Mountain College bonds will begin to mature, running in this manner until 1941, when the Woman's College issue will be retired. Then during the next three years the remainder of the Blue Mountain College bonds will be retired.

The educational obligations which Mississippi Baptists must meet during the year 1927 are as follows:

For Mississippi College
Bonds to retire.....\$30,000.00

Int. at 6% on \$170,000.00..	10,200.00	
Total.....		\$40,200.00
For Blue Mountain College		
Int. on \$100,000.00 at 6%..	\$ 6,000.00	
Current expenses.....	10,000.00	
Total.....		16,000.00
For Mississippi Woman's College		
Int. on \$100,000.00 at 6%..	\$ 6,000.00	
Current expenses.....	10,000.00	
Total.....		16,000.00
For Clarke College		
Retirement of a note made for the purpose of securing money for building the new Administration building	\$ 5,000.00	
Int. on remaining \$15,000.00	900.00	
For current expenses.....	5,000.00	
Total.....		10,900.00
For Ministerial Education.....		5,000.00
For payment of note to meet obligations for the year 1926.....		7,500.00
For Administrative Purposes		
Salary of part time Secretary	\$ 1,200.00	
Auditing books of College and Commission.....	1,250.00	
Office expense.....	250.00	
Traveling expenses.....	300.00	\$ 3,000.00
Total.....		\$98,600.00

Not only must these educational obligations be met and discharged promptly but our Mission Boards must be rescued, our hospital and orphanage provided for and our state mission work set forward. This is the time for Mississippi Baptists to catch step and march together. May the spirit of Caleb and Joshua possess us.

"PASTORAL QUALIFICATIONS" AGAIN

Since the appearance of "Pastoral Qualifications" in the Record, a brother, who, when he was younger, without experience, judgment, or much preaching ability, had great favor with the churches in good pastorates and held many meetings, writes that now, since he has grown in wisdom, ripened into maturity and become somewhat "versed in the Scriptures", so that he could really be worth his "salt", he finds that he is not in demand for either the pastorate or meetings—and, turning to Aldredges' statistics, I see that there are more than NINE THOUSAND others, or nearly half of all ordained Southern Baptist preachers in "the same boat". The tragedy of it!

Here is a paragraph from his letter:—

"The churches want young men, whether they can see straight up or not. I feel as young and active as I ever did and can preach better I know; but the trouble is, the churches don't seem to know it, and I cannot get a chance to convince them—they are doubting Thomases".

This brother is both a college and seminary man, in fine health, of pleasing personality, a good mixer, "versed in the Scriptures" and a "good minister of Jesus Christ", and is about the age of Governor Whitfield—the age, when maturity, training, experience and ability count for so much everywhere—unless the ministry be an exception!

A generation ago, when this brother was a young man and enjoyed great favor with the churches, it was called "A young man's age"—young men headed practically everything. It was the time when Dr. Osler said everybody ought to be retired at forty and chloroformed at sixty, as the day of usefulness had passed.

Since then, a great change has come about; older men have come to front again—but, I introduce a man who can speak with authority, Dr. Rowlands of the University of Pennsylvania, who, after making a careful study of the question, says:—

"My survey reveals that the average age of the chairmen of railway boards is seventy-five

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years; of labor leaders, sixty-one and one-third; of presidents of industrial corporatins, upward of fifty-nine and one-half; of vice-presidents, fifty-seven and one-half; of presidents of financial corporations, sixty-four and one-third; of vice-presidents, fifty-seven and one-half. This survey convinces me that the elders are justified in their ruling. They have more experience. They have made their mistakes and can escape them in the future. Experience is America's greatest asset"—so says this "instructor in finance" in one of our great universities.

And, his findings can be verified by anybody who will take time to look around and see "who is who", in all "the walks of life"—unless the ministry be an exception to this swing of the pendulum, as noted by this distinguished educator in other fields.

Who is to blame, for this condition of affairs— if it is a fact that preachers are shelved at the age of greatest usefulness for men engaged in other things?

Well, of course, preachers themselves are not blameless—like other folks, some are lazy, hard to get along with, hard-headed and high-strung and all that, which work to their own undoing; but, when due allowance is made for such unfits and misfits, the fact remains that we have thousands of men, well trained in the schools and by experience, both scholarly and devout, "who did run well", but have been slowed down—what about these in "watchful waiting" for some call, from almost just anywhere, which, alas, is so long in coming?

As to the blame—some say, it is the deacons; some say, it is the young people, "disciples of pep and punch"; some say, it is the W. M. U., and some say one thing and some another; in the meantime, the long, weary march into the discard continues with ever increasing numbers—what do you say about it?

Paul, as usual, throws a flood of light upon the situation, when he says, that Satan often hindered him; and, if we look long enough, around any church on this earth, the prints of Satan's feet can be found, where he has been busy, putting the "skids" under the pastor, ordering him to "move on" or be "run in", before he has had time to take root and grow in the soil of the new field of labor. Of course, the Devil uses means to bring this upheaval in the pastoral relation about—if he can, he uses the deacons, the W. M. U., the young people, anybody and anything, to get the pastoral relation unsettled and keep it so—it is his business; don't blame him for being on the job; but, hold in everlasting scorn and contempt any "tool" used in this Satanic work.

Unlike a doctor, lawyer or business man, the preacher cannot move into a community, "hang out his shingle", awaiting results; no, sir, rather he must abide where he is, until called elsewhere, therefore his case is *sui generis*, and, as such, demands different consideration. He can be encouraged, helped, prayed for—he must be; he can be esteemed very highly for his work's sake—he must be; but, he must not be treated unfairly, dealt with foully nor stinted unmercifully, at the hands of his brethren, for has not the Lord said concerning him: "Touch not mine anointed and do my prophets no harm"? He certainly has!

One or two wise men, deacons preferably, are worth their weight in gold, "yea, much fine gold", in matters of this kind. They can say the word, do the thing that will be "like oil on the troubled waters"—they can take those in hand, clamorous "for a change", found almost anywhere, after hearing a sermon that uncovers some darling rascality, and say: "Come and let's talk to God first, then go and see the pastor face to face, in a brotherly sort of way"—just something like this, in time, would keep thousands of worthy men in pulpits, who are chasing the wolf from the back-door, by doing other things than preaching the gospel.

At any rate, it is worth trying, for these thousands of preachers, out of the work, many of

them in the prime of life and the pink of condition, ready to do the best work of their lives, if only the opportunity was at hand, deserve and should have the prayerful consideration of the churches; and, let every child of God die first, and his memory perish from the earth, rather than take up the fight against any worthy pastor, who enjoys the esteem of any considerable number of his members.

When Dr. Kellman came to succeed the noble Jowett, at the great Fifth Avenue Presbyterian church, New York, a fine Methodist lawyer was invited by a Presbyterian lawyer friend, to come over and hear him. Walking off after the service, the Methodist said: "I fear Kellman is not a Jowett"—quicker than a flash, the Presbyterian said: "He may not be now; but he soon will be, for we are a 100% church"! Can you beat that? Then, go and do likewise!

—W. P. Price.

Magnolia, Miss.

THE SEMINARY AND THE "SIGNING UP" QUESTION

By President E. Y. Mullins, Louisville, Ky.

Owing to the general desire for information on the matter, the Trustees of the Seminary at their recent meeting instructed me to give the denomination the reasons which led the Faculty of the Seminary to interpret the Tull resolution at the Houston Convention as a request for information, and not as a legislative act with penalties attached for noncompliance.

The following is the statement sent by myself and published in the papers soon after the Houston Convention:

"As to the Southern Baptist Theological Seminary, we are always ready to comply with requests for information about our work. We of the Seminary Faculty, are, as in the past, in harmony with the Kansas City statement, the Atlanta resolution, the Memphis statement, which reaffirmed the Kansas City statement the third time, and we are also in harmony with the Houston statement."

It will be observed that we interpreted the action of the Convention as a request for information and not as a compulsory act of legislation with penalties attached. We did not attach our signatures to a new article of faith but we did give assurance of our acceptance of the resolution of the Convention on the origin of man.

Our reasons for so interpreting the Convention action were the following:

First of all, the language of the resolution itself. The word request is in the resolution and it seemed to us to be a perfectly fair construction of the Convention action.

Second, the fact that every member of the Faculty had already signed the articles of faith contained in the charter and fundamental laws of the Seminary. These articles of faith, twenty in number, were prepared and adopted when the Seminary was founded. They are a part of its organic law and are unchangeable. In the Seminary records are the signatures of all men ever elected to positions in its Faculty, attached to these articles of faith. It seemed to us to be a very questionable proceeding for us as employees of the Seminary and under contract with the Board to add to the basic principles already incorporated in the Seminary charter.

Third, we all recognize the seriousness of our obligation as teachers in the Seminary. If we were to depart from the teachings which we signed when we became professors we would justly come under censure and would justly forfeit our positions. We also felt sure that if the practice or principle of signing new articles of faith from time to time should be adopted it would constantly endanger the stability and soundness of the doctrinal foundations of the school. Because if one Convention meeting in one section should issue a mandate in one direction, another Convention meeting in another section might issue a contradictory mandate compelling the Faculty to sign statements contrary to the fundamentals of the faith. In a word,

adherence to the charter provisions of the Seminary as to articles of faith, without addition or subtraction, is the only guaranty of the doctrinal security of the school. Any departure from or modification of those provisions as to doctrinal teaching endangers the whole.

Fourth, we interpreted the Convention action as a request and not as a legislative act with penalties attached because this is in accord with uniform Baptist practice and fundamental Baptist principles through all our history. There is no instance in Baptist history where such an act of legislation has been passed by a Baptist general body. The Roman Catholic and the Greek Catholic churches are avowedly founded in part upon the decrees of the earlier and later general councils (known as ecumenical councils) because their decrees were legislative and authoritative acts compelling acceptance under penalties. It is precisely in this respect that a Baptist General Convention differs from these councils. With us there is no legislation and no coercion. And this leads to the fifth reason.

Fifth, all Baptist relationships are, in accordance with New Testament teaching, free and voluntary. Baptists do not compel candidates for baptism to sign articles of faith. A church receives one who voluntarily confesses Christ and indicates willingness to obey. Pastors are called to churches on the voluntary principle based upon mutual confidence and common understanding as to New Testament teaching. Integrity and honor are involved on both sides. If a church departs from the faith its pastor may withdraw from it. It cannot compel him to remain. So also if a pastor departs from the faith the church cannot be coerced into retaining him as pastor. But the dissolution of the relationship, like its inception, is free and voluntary. A school for training ministers such as ours may be established upon a basis of fundamental doctrines which are to be signed by all who are elected to its Faculty. But the arrangement is free and voluntary on both sides. The professor signs because he accepts and not because he is compelled by a legislative act. To introduce legislation and compulsion after the relation is entered into is a radical departure from Baptist principles and practice. In all our past history Baptists have found ways of working out their problems on their own voluntary principle without resort to ecclesiastical legislation of any kind.

The above considerations have led us to interpret the action of the Convention last May, as a request for information, and not as an act of legislation with penalties attached.

The above ought to be sufficient to make clear and to justify the interpretation our Faculty gave to the Houston vote.

But another very vital and practical consideration entered into the matter.

There are legal aspects involved in the opposite interpretation which would certainly jeopardize in the most far-reaching way the financial and doctrinal interests of the Seminary. In order to make this phase of the problem clear to the Board of Trustees the legal opinion of two of the leading attorneys of Louisville, both of whom are thoroughly familiar with the Seminary's charter and fundamental laws, has been obtained and is herewith submitted. Judge Alex P. Humphrey and Mr. W. Pratt Dale, after careful investigation report as follows:

Louisville, Ky.,
January 3, 1927.

Doctor E. Y. Mullins, President
The Southern Baptist Theological Seminary,
Louisville, Kentucky.

Dear Sir:—

You have requested us for a legal opinion as to whether or not the professors and other persons employed by The Southern Baptist Theological Seminary can be required to subscribe to articles of faith, not included in the Charter of the Seminary, before being employed or in order to maintain their positions with the Seminary.

We have carefully considered the provisions of
(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD
BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 60 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

The Sunday School and B. Y. P. U. Convention, Greenwood, March 22-24.

Pastor J. B. Polk has resigned at Alto, La. Why not come back to Mississippi?

Brother A. L. Ingram begins his pastorate at Lyon, Jonestown and Walnut on March 1st.

Brother A. C. Parker made a visit to his father last week near Hattiesburg. His father was reported very ill.

Rev. G. W. Riley has accepted the call to Rehoboth and Leesburg in Rankin County, and gives these churches half his time.

Ex-Gov. A. H. Longino was recently elected County Judge in Hinds County, of which the city of Jackson is the county seat.

Dr. I. E. Gates of San Antonio will assist Pastor M. T. Andrews in a meeting in First Church, Texarkana, Texas, beginning March 20th.

The Baptist says, "The Constitution of the Turkish Republic throws the fullest and the most modern safeguards around both civil and religious liberty".

Feb. 17 number of the Baptist Message was an "appreciation number" of Dr. M. E. Dodd. The brotherhood over the State of Louisiana prove that they held him in very high esteem.

It is announced that Dr. M. T. Andrews, pastor of the First Church, Texarkana, Texas, will be the principal speaker at the Missouri Baptist Assembly, at Arcadia Heights, August 3-14.

The next meeting of the Baptist World Alliance will be held in Toronto June 23-29, 1928. Meetings are supposed to be held once every five years. The last one was in Sweden in 1923.

The pastors have received programs of the Stewardship Institutes to be held all over the State, beginning March, continuing through April 14. Three days in each place, at least one in each county.

The First Church at Corinth is not only making history, it is also preserving it. At the beginning of each year the annual reports in all departments of work are printed in pamphlet form for permanent preservation. A good idea to adopt.

Congressman B. G. Lowrey introduced a bill for government operation of Muscle Shoals which if there is time for its consideration seems likely to be accepted by Congress. His plan is to create "a corporation with the secretaries of agriculture, war and commerce as directors, for production of fertilizers and nitrates, and distribution of surplus power for a seven year term".

It is said that when Louisiana was admitted to the Union it was hard to find a Bible on which the oath of office might be administered. Now 190 copies of the Bible go out daily from the sub-depository of the American Bible Society in New Orleans.

Recently Tennessee Baptists decided to discontinue Hall-Moody Institute at Martin, merging it into Union University. Now citizens of Martin assume the bonded indebtedness of the Institute and present the buildings to the State, which will use them in a new Industrial School.

Pan-Germanism was a world menace; International Communism is the same, and now International Fascism is feared for the same reason. Mr. Ford says International Judaism is a world menace. An ecclesiastical organization which claims the world for its territory is a menace, call it was whatever name you may.

Pastor H. P. Hurt had Mr. Colegrove with him in a meeting at Union Ave. Church, Memphis, in which 78 were added to the church. Dr. Hurt says that in a way it was the most wonderful meeting he had ever had. Mr. Colegrove began a meeting at Boulevard Church, Memphis, Feb. 20.

Dr. A. K. DeBlois, of the Eastern Theological Seminary, Philadelphia, and associate editor of the Watchman Examiner, will be the Holland lecturer at Southwestern Seminary this year, beginning March 1st. His general theme will be, "Some Problems of the Ministry". This lectureship was provided by Rev. Lewis Holland of San Antonio ten years ago.

The French government in answer to President Coolidge's proposal of a conference on limitation of armaments, says in effect that we have a sufficient instrument for the consideration of such matters in the League of Nations, and declines to use any other. The British make a gesture of approval, knowing that the rejection by the French prevents any conference.

Pastor B. H. Lovelace of Clinton writes: "We have just closed a Sunday School Training School at Clinton, conducted by Bro. Byrd, Bro. Hunter, and Miss Mattie Leatherwood of Nashville, Tenn. It is but putting it mildly to say that it was instructive and inspiring in every way. They are all experts in their line, and mutually excel each other. There is no way of estimating the value of Bro. Byrd's department to our denomination."

Dr. J. M. Carroll delivered the lectures at the Baptist Bible Institute Jan. 31 to Feb. 3 on the Layne Foundation. His subject was "The Trail of Blood", giving Baptist History from the Apostles, accompanied by a historical chart. He said that the doctrine of baptismal regeneration and the accompanying practice of infant baptism had been responsible for the martyrdom of 50,000,000 people, more than have been killed in all the wars since the Christian era. Previous lectures at the Institute have been Drs. Dodd, Dargan and J. E. White.

Pastor Leon V. Young invited the editor down to Port Gibson and Hermanville to assist in the ordination of four deacons, two in each place. At the first place the service was in the morning, at the other in the afternoon.

Brethren E. W. Davis and L. C. Slaton were ordained at Port Gibson, and Brethren Wooley and R. W. Trim at Hermanville. Two others had been elected at Port Gibson but were prevented from being present. Brother Young gives full time to Port Gibson and two Sunday afternoons in each month to Hermanville. The work is prospering in spite of hardships and difficulties, and the outlook for the future is the best ever. The congregation at Port Gibson was good

on Sunday night and the presence of the Spirit was evident.

The Bible requires qualifications in deacons and preachers which were not made simply for membership in the church, and this is according to common sense. The Southern Baptist Convention has a right to require certain standards of those who officially represent it in missions and education which it does not make for those who are its ordinary constituency. The Southern Baptist Convention has never made a test of orthodoxy for the churches, nor for individual members of the churches. This it has no right to do. But it does have a right to require certain standards of character and orthodoxy for those who represent it officially and are appointed to speak its message. This is a simple requirement of common sense, and has always been true, and is no new thing under the sun. Some brethren are still opposing the fiction that the Convention is telling the churches what they must believe. They are merely mentally cross-eyed, for the Convention has never passed anything down to the churches as to doctrine.

Already many have been reading the new book by Dr. E. B. Hatcher of Blue Mountain, Woodrow Carlyle, published by the Sunday School Board. We are among those who read about everything we see from his pen. He inherited from his father, Dr. W. E. Hatcher, the ability to write clearly and interestingly, and has won distinction by his own books previously published. Among these the reader will recall "Dorothy Page", which had a very wide reading, and "The Young Professor", which further enhanced his reputation. This latest book, "Woodrow Carlyle", is the story of a young man just graduating from the theological seminary, thoroughly honest, but surprisingly self-conscious, and withal of real ability. He declines a promising pastorate because he believes his views not in accord with the church and plunges into a city mission work, where his crass views of the Bible undergo a great change. He comes out victorious over self, learns the great secret of the Bible, whose inspiration he had questioned, and is lifted by it into happiness and usefulness. A certain young lady is marvelously helpful to him and becomes one with him in all his life endeavor. It ought to be a very helpful book for young people, not excepting the young preachers.

Some six months ago we called attention to the subtle attempts of cigarette advertising to picture women as pleased with the smoke of their filthy stuff, in the effort to reconcile Americans to the prospect of having our halls and homes reeking with the fumes of women smokers; also with the purpose of more boldly introducing the direct appeal to women to use tobacco. Since then we have seen a few references in other papers to the same thing. In a recent issue of the Christian Century is an editorial headed "Just a-Inch-In' Along", in which there is a discussion of this same subtle effort to make common the idea of women smoking. In this it is said that a certain well known singer tells of the benefit to her throat of a certain cigarette. Now is a good time to let Madam Schuman-Heink know that there are people in this country who will have none of her throat if it smells of tobacco. We are now facing, and more and more will have to face, the question as to whether a young woman who smokes is to pass among one-hundred percent decent people. The tobacco companies have no conscience on this subject and will exploit the woman smoker for every dime they can make out of her. It may be said that it is no more morally wrong for a woman to smoke cigarettes than for a man. Granted. But if it is no more wrong to steal than it is to lie, shall I therefore do both? The time is on us when a great campaign for high ideals is sorely needed and the welfare of all is involved in that of each. Don't you think that smoking women are confined to the places remote from your home.

presence of the Spirit

ifications in deacons not made simply for and this is according Southern Baptist Conference certain standards present it in missions not make for those agency. The Southern ever made a test of, nor for individual This it has no right right to require cer- and orthodoxy for ially and are ap- e. This is a simple e, and has always aining under the sun. sing the fiction that churches what they rely mentally cross- never passed any- to doctrine.

ading the new book Mountain, Woodrow nday School Board. d about everything inherited from his he ability to write has won distinction published. Among "Dorothy Page", g, and "The Young hanced his reputa- odrow Carlyle", is at graduating from oughly honest, but nd withal of real sing pastorate be- in accord with the city mission work, e Bible undergo a at victorious over f the Bible, whose and is lifted by it. A certain young him and becomes ndeavor. It ought young people, not

ed attention to the ertising to picture ke of their filthy Americans to the nd homes reeking ers; also with the ing the direct ap- . Since then we ther papers to the of the Christian "Just a-Inchin' sion of this same he idea of women at a certain well to her throat of good time to let t there are people one of her throat now facing, and y, the question as smokes is to pass ent people. The ence on this sub- smoker for every It may be said ng for a woman man. Granted. eal than it is to he time is on us ideals is sorely volved in that of king women are rom your home.

They say that lots of present day isms will be wasms very soon.

Dr. M. T. Andrews, of the First Church, Texarkana, Texas, announces that there will be one \$10,000 gift from his church to the Texas Conquest Campaign. Several gifts of this amount have been announced already.

President Coolidge sent a message to Congress and to the foreign offices of other governments last week proposing a further limitation of naval armaments. His plan was to have a conference at Geneva and limit the other naval armaments as the big warships were limited by the treaty of 1921. Congress has hitherto refused to accede to Mr. Coolidge's request for limiting the navy and he now seeks limitation by international agreement, and Congress is reported as favorable. The other countries involved are Great Britain, Japan, France and Italy.

Dr. Mullins is exactly right in saying that the fight between religious and irreligious forces today is as to the trustworthiness of the Bible as a witness to the things of which it speaks. This is at the bottom of the present day controversy. And we have never yet seen an evolutionist, whose faith in the Bible was not eventually destroyed. And those who dally with the question of evolution will use some qualifying word when they speak of the authority of the Bible. Dr. Poteat of Wake Forest, an outstanding evolutionist, in his recent book scoffs at those who believe the Bible "from kiver to kiver".

Rev. Lewis G. Gates, the beloved pastor of the great First Church of Laurel, Miss., is scheduled to assist Pastor T. E. Waldrup in a meeting to begin March 1st with the First Baptist Church of East Winter Haven, Florida. Brother Gates has been pastor of the First Baptist Church of Laurel, Miss., for twenty-three years. The membership has increased from about 100 to more than a thousand souls. Twenty-three years ago the church was worshipping in a small frame building, costing a few thousand dollars; today the church is worshipping in a splendid and commodious structure costing near \$200,000. Brother Waldrup of the Winter Haven Church was ordained to the ministry by the First Church of Laurel in 1908. The presbytery consisted of Pastor L. G. Gates, Pastor Harmon Holcomb (then of Second Church, Laurel), Rev. Luther Holcomb, and Deacons Walter Hurst, Albert Leggett and others. Since going to Florida Brother Waldrup has held some of the best pulpits in the state. But we understand that he could be induced to come back to his native state if God should open the way.

A gentleman who was present in the Arkansas Senate when that body tabled the anti-evolution bill that had been passed by the House told us the proceeding was very unworthy of that body. According to his statement many senators were absent, and the measure was brought to the Senate by representatives who had fought hard against it in the House. The point was raised that it was not House day (the day for considering House bills) in the Senate, but those who wanted it brought up asked common consent to have the bill merely put on first and second reading and placed on the calendar. This was granted, and when the bill came thus before the Senate a motion was made, in open violation of the agreement by which it was permitted to come up at all, to table it. There were immediately many calls for a roll-call, but these calls were ignored and the motion was passed viva voce. We consider this nothing short of an insult to the House by the Senate, and the senators who refused to have a roll-call on the motion showed that they were too cowardly to face their records. It is high time the people of Arkansas were waking up to the importance of electing men of honor to legislative and official positions.—Baptist Advance.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Stewardship Institutes

Thus far we have had requests from ten district associations for Stewardship Institutes. In the ten associations arrangements are being made to hold twenty-five Institutes. Fifty-two pastors have volunteered their services to assist in the work.

You will find in this issue of the Record a suggestive program for these Institutes; also dates of Dr. Walt N. Johnson's speaking engagements. We do well to advertise this work by announcing it from the pulpits and in the local papers. The more people attend the more profitable will the Institutes be. This work is carrying out the third part of the Great Commission, which has been neglected too long. If we sufficiently emphasize this part of the Commission, we shall make greater headway with the first two divisions of the Commission.

PROGRAM OF COUNTY-WIDE STEWARDSHIP INSTITUTES SCHEDULE OF WORK

FIRST WEEK March 1-3 TUESDAY

9:45 A. M.—Devotional.
10:00 —Class period.
11:15 —Inspirational address: "Baptists Responsibility For The Gospel In World Conquest".
Afternoon—Recreation and study.
7:30 P. M.—Class period.
8:30 —Address: "Discovering The Will Of Christ In Christian Stewardship".

WEDNESDAY

9:45 A. M.—Devotional.
10:00 —Class period.
11:15 —Inspirational address: "Baptists In Training For World Conquest".
Afternoon—Recreation and study.
7:30 P. M.—Class period.
8:30 —Address: "Carrying Out The Will Of Christ Through The Cooperative Program".

THURSDAY

9:45 A. M.—Devotional.
10:00 —Class period.
11:15 —Inspirational address: "Baptists In Action For World Conquest".
Afternoon—Recreation and study.
7:30 P. M.—Class period.
8:30 —Address: "Applied Stewardship Through The Unified Budget".

INFORMATION AND SUGGESTIONS CONCERNING THE WORK

The Baptist State Convention in its last session passed the following recommendation: "We recommend that The Baptist State Convention Board put on, in 1927, in each association a county-wide Stewardship Institute". In accord with the above recommendation we have prepared this suggestive program and ask that you co-operate with us in carrying out the will of the Convention in this work.

Let each Associational Organizer, in co-operation with the pastors and the Executive Board in the association, arrange the time and place of the Stewardship Institute. If more than one institute is desired in your association, urge the churches closest to each institute to co-operate.

The text book for class work will be Cox's "Christian Stewardship", which may be had from Baptist Book Store, Jackson, Miss. A Diploma will be awarded on completion of this book. There will be a minimum charge, to all who may desire the diploma, of \$.25 to cover cost of printing and mailing.

Wherever possible, let each association put on this work within the time suggested, and carry the stewardship message into every church.

March 22-24 has been omitted on account of the State B. Y. P. U. Convention, which meets at Greenwood.

Dr. Walt N. Johnson, of Mars Hill, N. C., Secretary of "The Steward League of Baptist Ministers", will be with us April 3 to 10.

Dr. Johnson is one of the outstanding Stewardship Secretaries of the South. He is thoroughly conversant with Southern Baptist affairs and needs, and will bring to us some great messages.

We want everybody to hear him. He is especially anxious to get his message before the Baptist ministry of Mississippi. We earnestly urge every minister and layman to hear him.

His visit and work will be supplementary to the work we are trying to do through the Stewardship Institutes, but let us bear in mind that the following speaking dates will constitute a distinct program from that of the Stewardship Institutes.

April 3, 11:00 A. M., First Baptist Church, Jackson
April 3, 8:00 P. M., First Baptist Church, Hattiesburg
April 4, 10:30 A. M., First Baptist Church, Hattiesburg
April 4, 8:00 P. M., First Baptist Church, McComb
April 5, 10:30 A. M., First Baptist Church, Brookhaven
April 5, 8:00 P. M., First Baptist Church, Clinton
April 6, 8:00 P. M., First Baptist Church, Winona
April 7, 10:30 A. M., First Baptist Church, Greenwood
April 7, 8:00 P. M., First Baptist Church, Leland
April 8, 2:00 P. M., First Baptist Church, Newton
April 8, 8:00 P. M., First Baptist Church, Newton
April 10, 11:00 A. M., First Baptist Church, Meridian
April 10, 8:00 P. M., First Baptist Church, Tupelo

The program will be the same each succeeding week, omitting only the week of the S. S. and B. Y. P. U. Convention.

Baptist Student Work in the Schools

We have made a good start in our Baptist Student work at the M. S. C. W. Some who are connected with the school have said that the influence has been felt throughout the institution. Parents have expressed their gratification for what the Board has done.

We are making a beginning at the A. & M. College and are getting ready for Student Secretary at the University and also the State Teachers College. We look forward to the time when our Baptist Student Work shall enroll every Baptist student in every high school and college within Mississippi.

Dr. J. E. Dillard, pastor of the Southside Baptist Church of Birmingham, Alabama, has recently delivered a series of lectures at the University. His subjects were as follows: "Faith in God"; "Faith in Jesus"; "Belief in the Bible"; "Reasons For Alignment With A Church"; "Evangelism"; "Missions".

The attendance is estimated as follows: 100—150—175—200. Of the cards turned in, it was found that 281 different people attended some one of the lectures.

Those who have written concerning these lectures feel that they were very helpful indeed to the students who heard them.

OPPORTUNITY TO ATTEND SEMINARY AND CONVENTION

The fourth quarter of the Seminary session will begin on March 7th. New students will be entering at that time, and it will be a good opportunity for pastors and others to come for one quarter's work, for which credit will be given.

As the Southern Baptist Convention will open the day following the Seminary commencement, it will be a fine opportunity to attend the Seminary and also the Convention without paying for an extra trip. I shall be glad to correspond with prospective students and reserve dormitory quarters for them, which can be held through the Convention week. Write at once, or come without writing if prepared to do so.

—E. Y. Mullins.

You may now hear Niagara Falls roar, as it has been put on the air by radio.

(Continued from page 3)

the Charter and the "Fundamental Laws," made part of the Charter, and beg to advise you as follows:

1. By the Charter of the Seminary granted by an Act of the General Assembly of the State of Kentucky, approved by the Governor on February 15, 1876, it is provided:

" * * * the Trustees of said corporation shall preserve inviolable, and maintain forever in the management and control of this institution, the fundamental laws established by the Educational Convention, which met at Greenville, South Carolina, on the last day of April, in the year of our Lord one thousand, eight hundred and fifty-eight, by which The Southern Baptist Theological Seminary, an institution chartered by the General Assembly of the State of South Carolina, on the 21st day of December, one thousand, eight hundred and fifty-eight, was established, and the corporation created by this Act is hereby authorized and empowered to receive all property which may be transferred to it by the corporation created by the General Assembly of the State of South Carolina as aforesaid, and to assume all the trusts associated therewith."

We are advised that the South Carolina corporation of the same name conveyed and transferred all its property to the Kentucky corporation.

Under the Charter of the Seminary and the acceptance of the property formerly held by the South Carolina corporation of the same name, a contract was created to "preserve inviolable and maintain forever in the management and control of the institution the fundamental laws established by the Educational Convention, which met at Greenville, South Carolina, on the last day of April, in the year of our Lord, one thousand, eight hundred and fifty-eight. * * *"

In the Fundamental laws, before referred to, there is a section devoted to the doctrinal beliefs which are the foundation of your institution:

"9. Every Professor of the Institution shall be a member of a regular Baptist Church; and all persons accepting Professorships in this Seminary shall be considered, by such acceptance, as engaging to teach in accordance with, and not contrary to, the Abstract of Principles, hereinafter laid down, a departure from which principles, on his part, shall be considered ground for his resignation or removal by the Trustees." (Here follow twenty specific articles of faith.)

The Charter as amended and the funds donated for its establishment and conduct have as their base and foundation this creed. We may liken these twenty statements of doctrine to a bundle of rods held together firmly by one strong cord. To loosen this cord and untie this bundle, which owes its strength to its compactness, would be to allow other rods to be inserted into the bundle or, by a similar argument, rods to be taken from the bundle. In managing this institution the trustees must be governed by its charter and cannot depart from it in any way. These Fundamental Laws are so dwelt on in your Charter and made so vital and significant a part of it that it is not irreverent to say that they are the Ark of the Covenant of The Southern Baptist Theological Seminary. Thus, the Trustees of the Seminary, to whom is intrusted its governance, would violate their duty in opening this Ark either for the purpose of putting anything new into it or taking anything old out of it. To go further, then, and to require the professors of the institution to engage to teach anything except that which is in accordance with and not contrary to the Fundamental Laws laid down is to go beyond their power and the trustees have no right, as stated above, either to add to or subtract from these articles of faith, which are so solemnly carried into the Charter of your institution.

Under the law in force in Kentucky, if any corporation, in the conduct of its affairs, deviates from the powers specified in its Charter, the Attorney-General of the State has the right to

institute quo warranto proceedings for the purpose of forfeiture of the Charter of the corporation. This right is given by Section 569 of the Kentucky Statutes as follows:

"Whenever any corporation has failed, or shall fail, to perform or comply with any requirement or provision of its charter under which it does business in this state, or shall be guilty of an abuse or misuse of its corporate powers, privileges or franchises, * * * it shall be the duty of the attorney-general of the state to institute such proceedings as may be proper and necessary to have forfeited and revoked the charter, powers, franchises and privileges of such corporation."

It is unlikely that the Attorney-General would voluntarily institute these proceedings, but if evidence was presented to him, and he should be requested to institute such a proceeding, growing out of any violation above referred to, it would then become his duty to accede to any such request and institute such proceedings.

3. By an amendment to the Charter of the Seminary, approved March 31, 1880, it is provided as follows:

"Section 1. The principal of all contributions and donations for an endowment fund of said Seminary, made since February first, eighteen hundred and eighty, shall be forever held sacred and inviolate and the same shall not be broken in upon, or impaired for any purpose whatever, but said Fund shall be invested as hereafter provided and the interest, income and dividends thereof may be used for the support and expenses of said Institution, and in case the Trustees of said Seminary or the Financial Board, hereinafter provided for, shall make any other disposition of said Fund than that herein authorized, or in any manner impair or diminish the same: then and in that event the said Fund shall revert pro rata to the respective donors and contributors thereof, their heirs, etc., and any member of said contributors and donors may unite in a suit to have the same distributed pro rata amongst themselves."

Under the English law, there exists a doctrine known as "cy pres doctrine," under which if a charitable or educational institution should fail in its obligations, instead of a forfeiture being incurred, the Courts are authorized to dedicate the property of the defaulting institution to some other institution most similar to it. This doctrine of the English law has been adopted by a number of the States of the United States.

In Kentucky, however, this cy pres doctrine has never been adopted, but has been repudiated in several cases. You will see, therefore, that in those states which have adopted this doctrine there would be no incentive for the donors, or their heirs, to seek to recover their donations, because, instead of returning it to them, the Court would distribute the property to some other similar institution. In Kentucky, however, if any institution should fail in its obligations to such an extent that a Court would hold that it was not performing legally the duties for which it was incorporated, the Court would be powerless to transfer its property to another institution, but would be required to distribute its property to the persons showing themselves entitled thereto. For this reason, there might be an incentive for the donors, or their heirs, to attack any deviation made by the Seminary from the articles of faith contained in the fundamental Laws as set forth in its Charter; and seek a forfeiture and return of donations made.

4. The control of the Seminary, according to the provisions of its Charter, is in The Southern Baptist Convention which is given the power to nominate trustees. The trustees "in the management" of the institution, as we have attempted to show, are bound by the articles of faith contained in the "Fundamental Laws" and any attempt on the part of the Trustees to add to these articles of faith would be just as invalid as any attempt to subtract anything from the articles of faith.

The Southern Baptist Convention would, likewise, have no power or authority, in nominating trustees, to direct that they should manage the Seminary in any manner except as prescribed in the Charter of the Seminary and would have no power or authority to direct that professors, and other persons in charge of the Seminary, should be required to subscribe to any articles of faith other than those set forth in the "Fundamental Laws" made part of the Charter.

If the Trustees in direct charge of the management of the Seminary, or The Southern Baptist Convention, in which the control of the Seminary is vested, cannot require the professors and other persons employed to subscribe to the articles of faith not contained in the "Fundamental Laws," it necessarily follows that such requirement cannot be made at the suggestion of individuals or any other governmental body of your religious organization.

Yours very truly,

(Signed) Alex P. Humphrey
W. Pratt Dale.

The above is so clear a statement of the legal phases of this matter that little needs to be added. It is clear that the enforcement of new articles of faith involves grave peril to the Seminary in various ways, chief among which are the following:

First, the introduction of the principle of adding articles of faith from time to time opens wide the door to any kind of change by addition, modification, or subtraction.

Second, the uncertainty thus generated as to the doctrinal stability of the school will deter prospective donors of money from giving to its endowment and support.

Third, it violates charter provisions and exposes the school to the danger of dissolution and the forfeiture of funds given to it prior to said changes.

Fourth, any addition to, subtraction from, or modification of the articles of faith, which are made inviolable in the charter at once exposes the school to legal action by heirs of donors of money in the past. That heirs are by no means loath or slow to take advantage of a legal point in their favor is obvious from the fact that about 95 to 99 per cent of all bequests to the Seminary in the wills of deceased persons is contested in the courts. Within the last year a strong effort has been made by heirs to recover a bequest made more than twenty years ago, and now invested in a great Baptist charitable institution in Louisville, Kentucky. It is rather a sad commentary on human nature, but it is true that many relatives of people who leave money to educational or missionary interests are little troubled by conscientious scruples when they see any kind of opening to recover money.

The recent decision of the supreme court, as reported in the press, in the case of Andover Seminary is in this connection. This school changed its doctrinal teaching and moved from Andover to Cambridge, Mass., and became a part of Harvard University. The supreme court decided that these changes were illegal and that the school must return to its original foundations. Thus it appears that tampering with the doctrinal foundations of a legally chartered school, whether from within by its management, or from without by a general controlling body, is fraught with the gravest peril to the school.

The concern of the Faculty is in no sense due to a desire to evade responsibility but rather to conserve and protect the Seminary in its New Testament and evangelical foundations. Boyce and Broadus and Manly and Williams, of the first Faculty, and their collaborators in the beginnings of the school were wise in their day and generation. They anticipated the ebb and flow of the tides of controversy. They anchored the school securely by means of twenty articles of faith, drawn directly from the New Testament. They made these articles organic in the legal charter of the school. These articles are inviolable by

(Continued on page 7)

Budget Department

By J. S. Deaton, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

REPORTS OF EVERY MEMBER CANVASS

The reports of the Every Member Canvass are coming in slowly. Will not every Associational Organizer send us his report if the canvass has been completed in his association? In event you have not completed the canvass, by all means see that it is completed within the next few days. We do not want to appear impatient about this matter, but would impress upon every Associational Organizer and Pastor the importance of letting us have a report from their churches.

THE STEWARDSHIP INSTITUTES

Beginning March 1st, on Tuesday, Wednesday and Thursday of each week, except on Tuesday, Wednesday and Thursday, March 22-24, through the first two weeks of April, the Stewardship Institutes will be in progress throughout the State.

We have sent out the suggestive schedule of work, and it is our hope that all associations will fit themselves into the plan outlined, and urge each church to cooperate in getting the Stewardship message before the people.

We should make much of the Stewardship Institutes. We can make them a source of information to all our people, helping them to understand more fully their Stewardship trust of the gospel. Our people will never do what they ought to do until they are properly informed concerning the Stewardship of life and substance. We are not doing what we are able to do, and what God expects us to do. We are playing at the job, and it is our purpose through the Stewardship Institutes to bring such information to our people as will lead them into a fuller surrender of life and possessions. The prophet had something to say about the people of his day, "perishing for the lack of knowledge", and many of our people today are lacking in vision because they have no sufficient information. Let us make these institutes sources of information, helping our people to understand more clearly the Cooperative Program; the Baptists Responsibility for the gospel, and how they may carry out, through the Unified Budget, the will of Christ in world conquest.

TWO CONFERENCES

We had the pleasure of attending two very helpful conferences on Feb. 6th and 7th, and the week following. The first conference was held in Memphis, when several of the leading Stewardship Secretaries met to discuss together some of the problems connected with the financing of the Kingdom.

On Feb. 6th, at 3:00 P. M. the conference assembled at the First Methodist Church, Memphis, at which time we were favored with a strong address by Dr. M. E. Melvin, Secretary of Stewardship for the Presbyterian churches of the South. Dr. Melvin spoke on the partnership phase of stewardship. His message was informing and inspiring. He prefaced his remarks by calling our attention to the fact that Christian stewardship was not for the man of the street, but for Christian men, emphasizing the necessity of every redeemed man being brought to an acknowledgment of his trusteeship of the things of God. Dr. Melvin made a strong appeal for individual responsibility in the exercise of our stewardship trust. He showed that while we had passed from individual to group action in many relationships of life, that we were still confronted with the question of personal responsibility; that the growth of religious and political freedom did

not lessen our personal responsibility; that the development of the natural resources of our country was a mighty call to Christian statesmanship of our day to use the material blessings which are ours for the bringing in of the Kingdom of God.

The second session of the Memphis conference was held in Court Presbyterian Church on Monday, Feb. 7th, 10:00 A. M., at which time Dr. J. E. Crawford, Secretary of Stewardship for the Methodist Episcopal Churches, South, brought a most helpful message on growing a stewardship passion in our churches. The speaker called our attention to three things necessary to the growth of a stewardship passion in the churches: Information, Practice and Experience. The speaker said, "No one can become the best steward without the proper information. This information is in God's Word, and it behooves every man to search the scriptures wherein he will find God's message to him on this vital matter. No one will ever attain to manhood in Christian stewardship who does not practice his stewardship obligation. We grow in this, as in everything else, by doing. No man will ever know the joy of stewardship until he has experienced in his own heart the joy of giving; giving his own life and substance to further Christ's Kingdom."

Dr. Melvin spoke to us again on the kind of message the preacher should bring to his people if he would develop them in the grace of giving. He said: "It must be an adequate message; a courageous message; a message based on Scriptural truth."

Dr. A. J. Barton, Director of the Cooperative Program for Southern Baptists, spoke on the Budget as being the best method for applying our stewardship trust. He pointed out that systematic, proportionate, weekly giving through the Budget lifts our finances above the incidental, temporary, and spasmodic method, and places the financing of Christ's Kingdom on scriptural basis, giving to the churches a constant, stabilized income.

The second conference we had the privilege of attending met with the Indianola Church. Brother Crittendon had arranged for a Bible conference, Feb. 6-11. This was one of the most enjoyable conferences we have ever attended. Dr. A. J. Barton was at his best, and brought some wonderfully inspiring messages at the inspirational hour each day. Dr. I. N. Penick, Teacher of Bible in Union University, Jackson, Tenn., delivered some very instructive lectures on the great doctrines of election, foreordination and predestination. Brothers McCrea and McGavock stirred our hearts with their fervent missionary messages. Brother A. D. Muse lectured on Romans in his own unique and inimitable way, setting forth the great doctrine of God's grace as revealed in Christ. The writer made a few feeble remarks each day, and sometimes twice a day on different phases of the stewardship question. The seed were sown. May the Lord be pleased to water them with the dews of heaven, that a rich harvest may follow.

HAZLEHURST PUTS ON STEWARDSHIP INSTITUTE

Dr. O. O. Green and the congregation of the Hazlehurst Baptist Church have the distinction of putting on the first of the Stewardship Institutes, which have been planned for March and April. Brother Green is Associational Organizer for Copiah Association, and had worked out a plan whereby four central schools are to be held, asking all churches adjacent to the nearest school to cooperate. Since four schools had been

planned, Brother Green thought it wise to begin early and the Hazlehurst Church put their Institute on Feb. 3th, and continued through the evening of the 16th. The work proved to be very successful. The attendance was good from the beginning, and increased each day.

Two classes were taught each day, one meeting in the afternoon and at 7:00 P. M. This was one of the largest classes we have had in the stewardship work. Pastors Hodge, Chapman and Sproles cooperated in the work, and the Hazlehurst Church gave us a fine hearing each day.

The success of the work with the Hazlehurst group should be very stimulating to the other groups which have been planned, and should encourage them in putting on this work. It should also stimulate interest in other associations. The need of this kind of work is apparent, and the good to be derived therefrom has been clearly demonstrated. Let each association fall in line with the plan, thus bringing the stewardship message before all our people.

MOONSHINE AND SUNSHINE

Under the above caption we give the following article taken from The Next Step. It is altogether unique, and will strike fire. Read it:

"There is light in both tithing and stewardship. Tithing is moonshine; stewardship is sunshine. The truth of God's ownership is the sun itself; the central light of our economic world. Without a realization that God is the absolute owner of everything, there can be neither moonshine nor sunshine; neither tithing nor stewardship.

To say that tithing is moonlight does not mean that it is not to be encouraged. The moonlight is the glory of the night. It is only reflected light, but it is light; it is the only light we have at night, except the pale light of the distant stars.

A man who does not render as much as a tenth to God may be a Christian; but he is not even in the moonshine; but is living in faint starshine.

Tithing is all the light some Christians have. If so, they had better live up to it. If they do not, the clouds and fogs of a starless night settle down on their faith, and they have to grope an uncertain way. The truth of God's ownership has never shone into their hearts.

If people keep on tithing they prove themselves worthy of more light; the sun itself finally comes into their sight.

But the Christian who does not tithe is not even in the moonshine, much less the sunlight. There are several kinds of tithers:

There is the new moon tither. He tries tithing a little while for the sake of material prosperity; tries to drive a bargain with God, fails in the trade and quits.

There is also the first quarter tither. He uses the tithe to pay his taxes and lodge dues, etc.

Then, there is the half moon tither. He does not keep a careful account of his income and expenses. He guesses at the Lord's tenth.

At last, we have the full moon tither. He conscientiously keeps books with the Lord, and puts the whole tithe every week into the work of his church. May this tribe increase!

Finally comes The Steward Himself. The truth of God's full ownership has blazed into his soul. He would be in remorse, if he rendered less than a tenth to God in any normal time. In an emergency the whole ten-tenths lies on God's altar in the noon-day light."

(Continued from page 6)

addition, subtraction or modification. To change them is to cut the anchor chain and leave the ship to drift with winds and tides.

In conclusion I would add that the principles here set forth and the perils involved pertain to other schools and other agencies of the Southern Baptist Convention. The plea is in behalf of every interest fostered by our Baptist people in the work carried on by general conventions, and in behalf also of the perpetuity of fundamental principles of Baptist polity and practice.

Mississippi Woman's Missionary Union

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April 5-7

The above dates should be of special interest because of our State W. M. U. Convention at Meridian. We cannot begin to plan too soon for this occasion. The Key Word of this convention is "GO". Now is the time to make your preparations to "GO" to the convention.

We are working for special railroad rates this year and it will take the cooperation of all our societies to obtain them. We will have to have at least 250 going to Meridian on the train. If we begin to advertise our meeting now, I am sure we will have no trouble. Appoint a Convention Booster to give a five minute talk at every society meeting between now and April first; this will insure a goodly number from your society and the blessing will be brought back to you.

Take note, again that our March Week of Prayer will be observed March 21-25 inclusive this year. I trust you are praying much for the Southland of ours in preparation for the Week of Prayer. When you buy your spring bonnets, remember those in our Southland who need Christ to beautify their souls more than you need a spring hat. Whatsoever we do, let us do it in the name of our Lord.

Royal Service

We are in need of copies of Royal Service to use in Rural work. We would like for your society to gather copies of the same month and send to us. When our worker goes to a new place she likes to have enough copies to give a Royal Service program. We will appreciate any back numbers you can send. Thank You!

Our Hospital

It gives your Secretary much pleasure to write this article. Influenza has just had its grip upon her; it laid her low for several weeks. Part of that time was spent in our Hospital. There we gained not only strength, but much information that is well worth knowing and passing on.

Our Hospital is in worthy hands. Rev. Wayne Arlison is already proving his fine executive ability as a Manager. The Board of Trustees have made no mistake in their selection of the Man for the Position. His tact in dealing with folks of all kinds and professions is remarkable. We are thankful for him.

Miss Sarah King, Supervisor of Nurses, is not to be surpassed by any one anywhere holding a like position. Physicians, patients and nurses all show their appreciation for her splendid work, as she so gracefully and dignifies her office. We are most thankful for her.

The Hospital has in Miss Moore an excellent Night Supervisor. In Miss Rhodes, a superior Instructor of Nurses. In Miss Lynch, a Supervisor of the Surgical Ward that is highly pleasing to all the Surgeons. And in each and every Nurse gentleness, efficiency and patience personified. How thankful we are for each and every one of them.

Our beloved Mrs. Bunyard, as many of you doubtless know, has been persuaded by our Executive Board of the W. M. U. to give up her work at the Hospital and lend us a much needed

hand. We are having calls for help in rural societies and churches. Who better than this our First Vice-President can fill these calls? Mrs. Bunyard, always ready to serve where the need seems greatest, is ready to go out and teach and help in other ways. But her interest in the Hospital will be felt wherever she goes. Send for her, Sisters, and she will bring you a great blessing.

Our Hospital has some needs at this time, just as such an Institution will always have needs. The greatest just now is for sheets. Will not a number of our W. M. S. answer this call?

Your Secretary is still not strong. Some how the "Flu" sapped her strength, and it takes time to recover. Her heart has been with the Work daily, hourly while she has been laid away. More than she can express does she appreciate the many love messages. Far more than she can express does she appreciate the beautiful care our Miss Traylor and our Mrs. Bell have given the Work. We cannot say more just now. God bless you each and every one.

—Your humble Secretary.

Flora, Miss., Feb. 17, 1927.

Miss Margaret M. Lackey,
 Jackson, Mississippi.

Dear Miss Lackey:—

May I be allowed space on our W. M. U. page to bring to the attention of the Baptist women of our state one of the most important phases of our work—that of Mission Study?

The aim set for our Mission Study work this year was at least twelve hundred mission study classes, making two hundred for each District. The time for our Annual State Convention which meets in Meridian in April is fast approaching. I truly hope our mission study leaders, Local, Associational, and District, are bearing this fact in mind and urging upon their constituency the importance of rounding up this phase of our work in a splendid way. Thus far I have received a report from only one of our District Leaders and this was a splendid report, filled with encouragement and the assurance that this particular district would meet its quota of two hundred classes by the time of our annual meeting in April.

As your State Leader, I do not mean to sound a discouraging note, because I have only heard from the one District mentioned above, but only desire to call attention to this phase of the work, for I am persuaded that all of our District Leaders are equally anxious to meet their quota, even though they may be silent.

Last year at the Southern Baptist Convention, Mississippi was not outstanding in any particular line of our W. M. U. work. It is my earnest prayer that as we go up to the Convention in Louisville this year, we may go up with flying colors, crying, "VICTORY" along all lines of our work. We can do it, if we but set ourselves to the task with the one common purpose of honoring and glorifying HIS name.

I am hoping that at this time just before our March Week of Prayer for Home Missions, that many of our societies are engaged in the Study of our revised edition of Cuba for Christ by Una Roberts Lawrence, and The New Challenge

to Home Missions by Dr. Aldredge.

These most helpful books I am sure will help us to see our way to give as largely and sacrificially as we possibly can, and enable us to reach the goal of \$100,000.00, as set by the Woman's Missionary Union of the Southern Baptist Convention in Houston last year.

Again Baptist Sisters of the State of Mississippi, let me urge that we set our faces steadfastly to the task and do these things that will honor and glorify God, in the doing of them that we may hear the welcome, "Well done good and faithful servant."

Yours in Christian Bonds,

—Mrs. Fred Hammack,
 State Chairman on Mission Study.

Dr. George W. Truett is engaged for a ten days course of lectures at Peabody College in Nashville, in May.

Brother F. Z. Huffstatler, who recently resigned at Derma, will begin work forthwith at Myrtle, to which church he has been called.

J. H. Hucabee, graduating from the Baptist Bible Institute, becomes associate pastor for the summer with Brother S. J. Rhodes at East Moss Point.

Pastor J. W. Hudson has offered his resignation at Taylorsville, Summerland and Sylvaena in Smith County. We do not know what are his plans for the future.

The Alabama Baptist well says, "The most unworthy man in the religious world today is the demagogue who is clever enough to learn what the people think and then as a kind of hero among them begin to fan the flame of any popular prejudice".

Sweden and Belgium have signed treaties pledging themselves not to go to war with each other for any cause. Sweden is said to have similar treaties with Denmark and Finland, and one pending with Norway. The Vikings seem to be showing us the way to peace.

It is said that in Washington City when Mrs. Aimee McPherson asked the crowd whether she should speak on the Second Coming of Christ or the story of her life, the latter subject won by a 2,000 majority. Paul said, "We preach not ourselves but Christ Jesus the Lord". But there seem to be several differences between Paul and Aimee.

Pastor John Jeter Hurt has arranged for a Bible Institute to be held in the First Baptist Church of Jackson, Tenn., March 14-21. The leading speakers will be Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, Dr. W. W. Hamilton, of New Orleans, and Professor E. O. Sellers, of the Baptist Bible Institute. The Baptist pastors of West Tennessee are invited to be the guests of the church during the week. Dr. Hamilton and Professor Sellers will linger for a second week in evangelistic meetings.

Supplement to The Baptist Record, Thursday, February 24, 1927

CONTRIBUTIONS FROM CHURCHES DURING YEAR 1926

	Budget	Designated Gifts
ALCORN ASSOCIATION		
Alcorn Association	55.44	
Antioch	45.00	9.00
Corinth First	5,418.05	1,161.00
Corinth, Tate Street	193.51	27.00
Hinkle Creek	125.00	49.75
Kossuth	40.00	47.00
Liberty Hill	9.35	
Rienzi		47.75
Tishomingo Chapel	217.01	5.00
Union	10.00	

BAY SPRINGS ASSOCIATION		
Bay Springs	980.70	346.93
Bethel-Fouke	13.00	
Decedar	5.70	26.55
Dushau	25.00	13.00
Eden	4.24	
Old Fellowship	73.00	10.41
Louin	92.00	24.00
Montrose	208.24	54.05
New Fellowship	229.17	
New Pine Grove	13.00	3.90
Poplar Springs	25.00	
Stringer	20.69	
Sylvarena	180.27	35.17
Ted		20.20

BENTON COUNTY		
Ashland	210.00	12.50
Curtis Creek	18.00	63.00
Flat Rock	10.54	
Hickory Flat	51.50	
Pine Grove	35.00	

BOLIVAR COUNTY		
Bolivar Association		10.00
Beulah	16.00	5.66
Boyle	123.00	77.50
Cleveland	235.75	374.64
Duncan	453.10	68.39
Gunnison	204.50	
Merigold	282.59	85.92
Pace	73.00	26.00
Rosedale	276.18	93.94
Shelby	545.27	47.65
Walker Hanks Memorial	192.60	81.50

CALHOUN COUNTY		
Calhoun Association	199.62	52.16
Bannier	7.25	
Bentley	6.15	
Bethany	109.20	14.15
Calhoun City	382.07	311.45
College Hill	20.00	10.00
Concord	77.00	
Derma	124.12	55.00
Macedonia	9.35	
Meridian	95.00	10.00
Mt. Moriah	27.39	
New Liberty	4.00	
New Providence	17.60	10.00
Parker	28.13	
Pilgrims Rest		12.00
Pittsboro	65.80	
Pleasant Ridge	39.47	4.00
Poplar Springs		15.31
Providence	2.60	
Shiloh	57.10	
Turkey Creek	7.50	
Vardaman	58.32	25.00

CARROLL COUNTY		
Calvary		22.00
Carrollton	106.05	25.70
Centerville	2.00	2.00
Coila	60.65	
Harmony	4.10	1.00
Hickory Grove	6.75	3.50
Liberty	5.00	
New Bethel	5.25	
New Jerusalem		2.00
New Shiloh	5.64	
No. Carrollton	43.50	
Vaiden	60.50	30.50

CHICKASAW COUNTY

Chickasaw Association	45.80	41.15
Arbor Grove	9.00	
Buena Vista	10.00	2.36
Egypt	150.00	70.07
Houlka	138.50	63.15
Houston	1,393.50	275.67
Mt. Olive	31.56	8.21
Okolona	1,505.00	53.10
Pleasant Grove	4.25	2.25
Pleasant Ridge	12.50	
Providence	37.00	
Van Vleet	62.00	16.50
Woodland	7.50	3.00

CHOCTAW COUNTY

Ackerman	379.53	202.24
Beulah	95.60	
Bluff Springs	5.00	
Blythe Creek		4.00
Chester	20.00	
Clear Springs	3.64	
Concord	98.70	
Ebenezer		5.00
Fellowship	26.15	
Fentress	12.00	
French Camp	63.35	20.10
Little Bethel	12.00	2.00
Mt. Moriah	37.54	
Mt. Pisgah	48.25	3.60
New Haven	19.00	
New Zion	87.72	
Providence	23.90	
Spring Hill		3.50
Weir	192.81	8.00
Wood Springs		3.75

CLRKE COUNTY

Elim		1.00
Enterprise	296.90	50.00
Fellowship	70.00	
Harmony	59.50	40.79
Montrose		13.37
Oak Grove	7.61	
Pachuta	160.00	36.72
Phalti		10.00
Pleasant Grove	2.00	
Quitman	1,722.00	162.14
Shubuta	1,050.00	337.50
Souenlovie	35.00	
Stonewall	25.00	
Union	285.00	5.00

COLDWATER

Center Hill	27.85	
Ebenezer	13.00	
Eudora	23.25	21.81
Grays Creek	29.00	
Hernando	447.60	179.36
Horn Lake	43.10	
Macedonia	17.06	25.00
New Prospect	38.45	
Oak Grove	145.75	4.90
State Line	38.03	68.68

COLUMBUS

Artesia	100.70	4.50
Border Springs	30.00	17.00
Clear Bluff	6.25	2.00
Columbus, 1st	5,549.00	1,103.28
Columbus, West End	119.70	17.30
Old Montpelier	10.65	
Mt. Zion	54.12	
New Salem	102.65	12.00
Pheba	5.00	17.86
Pleasant Hill	266.55	7.50
Siloam	10.00	
West Point	2,496.59	1,565.17

COPIAH COUNTY

Antioch	22.50	
Bethel	83.00	
Brushy Fork	10.49	
County Line	402.44	40.25
Crystal Springs	2,054.75	403.77
Damascus	162.35	
Gallilee	50.00	
Gallman	45.40	19.81
Gatesville	5.00	20.00
Georgetown	185.85	216.30
Harmony	70.05	
Hazlehurst	1,911.13	242.54

Hopewell	26.40	19.45
New Providence	10.00	11.75
New Zion	278.49	12.20
Pearl Valley	19.10	
Pilgrims Rest	186.28	28.77
Pine Bluff	299.59	30.55
Pleasant Hill	150.17	42.78
Poplar Springs	57.00	5.10
Rockey Hill	2.00	
Rockport	95.44	8.33
Sardis	206.50	6.90
Shady Grove	234.52	89.30
Smyrna	25.00	53.99
Spring Hill	54.25	7.75
Strong Hope	75.63	17.71
Sylvarena	63.80	3.15
Wesson	186.00	45.50
White Oak	224.68	34.00
Zion Hill	35.00	

COVINGTON COUNTY

Calhoun	23.94	
Collins	250.00	341.88
Gilmer	44.48	
Leaf River	146.45	18.00
Mt. Horeb	4.40	6.00
Mt. Olive	1,046.38	121.35
New Hope	11.07	14.73
Oak Grove	15.06	
Providence	150.00	40.00
Rock Hill	16.40	
Salem	222.03	6.32
Sanford		5.00
Seminary	147.00	42.56
Union	22.00	6.00
Williamsburg	47.75	2.35

DEER CREEK

Anguilla	307.39	22.66
Arcola	253.40	65.55
Belzoni	931.13	47.35
Bourbon		6.61
Catchings	339.51	
Greenville	2,807.00	157.65
Hollondale	1,200.00	63.89
Isola		25.00
Leland	4,662.62	722.97
Midnight	24.03	4.05
Rolling Fork	160.00	13.00
Valley Park	21.40	

FRANKLIN COUNTY

Bude		24.15
Concord		7.75
Damascus	43.15	
Eddiceton		20.00
Hamburg	29.00	19.44
Homochitto	46.07	
Hopewell	183.64	13.35
Lucien	145.20	11.54
McCall	54.85	10.00
Meadville	237.71	54.45
Mt. Zion		25.50
Natchez	2,000.00	263.43
New Salem	8.00	
Providence	75.26	
Quentin	91.20	25.00
Roxie	360.85	230.02
Spring Hill		115.00

GEORGE COUNTY

Agricola	120.00	40.00
Lucedale	794.70	108.95
Rockey Creek	39.80	2.00
Shady Grove	20.00	
Union	14.50	5.35

GREENE COUNTY

Greene County Association	63.34	14.50
Antioch		10.24
Avera	5.00	54.75
Fellowship	8.40	
General Association		8.00
Camp Tatum-Denco	25.00	
Leakesville	236.92	177.89
McLain	13.35	4.18
Piave	10.00	39.75
Pine Level	7.60	15.70
Pleasant Hill	11.00	2.75
Royce	8.00	
Salem	14.00	
Sand Hill	3.75	7.55

Sweetwater	19.50		Bassfield	25.00		LAUDERDALE COUNTY	
Unity	14.25		Bethany	53.30		Arkadelphia	54.55 36.70
Washington	73.40		Carson	54.35	12.81	Bethany	15.50
GRENADA COUNTY			Ebenezer	17.20		Causeyville	22.00
Graysport	26.00	41.30	Hathorn	135.92		Daleville	17.00 4.00
Grenada, First	1,359.67	252.74	Hebron	225.20		Goodwater	100.55 2.50
Hebron	4.40		Hepzibah	45.00		Jayess	4.50
Holcomb	195.00		Oak Grove	16.00		Hebron	28.57
Leflore	45.00	16.00	Phalti	136.92	12.78	Kewanee	650.00 31.00
Mt. Paran	19.00	2.50	Prentiss	2,525.17	101.10	Long Creek	22.00 31.25
Pleasant Grove		32.00	Society Hill	137.00	2.15	Marion	8.00
Providence	20.00		Victory	5.50		Macedonia	16.00
HARRISON COUNTY			White Sand	170.00		Meridian, First	5,525.42 78.17
Biloxi, First	1,780.29	232.56	JONES COUNTY			Meridian, 8th Ave.	45.14 40.00
Biloxi, E. Howard	38.47	6.10	Jones County Association	51.52		Meridian, 15th Ave.	1,807.65 322.96
Gulfport, First	2,150.48	819.57	Beulah		4.71	Meridian, 41st Ave.	700.00
Grace Memorial	16.00		Blodgett		9.25	Meridian Highland	470.14 46.81
Handsboro	86.03	4.00	Centerville	10.00		Meridian, Southside	1,536.15 100.00
Long Beach	144.51		Ellisville	379.40	332.89	Midway	40.00 9.58
Lyman	54.00	65.00	Fairfield		3.82	Mt. Horeb	51.25
McHenry	23.36	124.72	Friendship	14.35	13.21	Mt. Olive	5.00
Sharon	35.67		Heidelberg	176.15	52.24	New Hope	54.25 5.00
HANCOCK COUNTY			Indian Springs		28.00	Oak Grove	312.79 166.31
Bay St. Louis	111.54	8.00	Laurel, First	4,250.00	655.05	Pine Grove	42.78
Gainesville	7.45		Laurel, Kingston	229.33	37.85	Poplar Springs	766.75 88.76
Harmony	204.25		Laurel, West	468.78	111.43	Russell	27.75 79.41
Kila	105.00	3.80	Moselle	4.30		Salem	3.75 26.05
Logtown	142.65	96.92	New Pine Grove		4.60	Toomsaba	192.75 33.10
Napoleon	92.10		Ovett	141.85	140.71	LAWRENCE COUNTY	
HINDS COUNTY			Pine Grove	14.16	7.10	Antioch	27.75
Ancioth	154.48		Sandersville		51.05	Arm	103.42 9.20
Bethesda	443.15	79.75	Shady Grove	78.75	10.80	Calvary	1,089.51 33.78
Bethany	4.75		Summerland	250.26		Crooked Creek	51.53
Beulah	125.25	5.00	KEMPER COUNTY			Monticello	382.50 123.01
Bowmar Avenue	165.71	73.56	Antioch	11.10		New Hebron	282.30 207.04
Byram	11.00	34.25	Bay Springs	36.80		New Hope	27.75
Chapel Hill	7.00	1.00	Binnsville		14.00	New Zion	30.00
Dinton	3,529.34	796.60	Blackwater	18.00		Nola	143.35 14.94
Davis Memorial	1,112.93	266.82	Center Ridge	15.17		Oakvale	101.53 33.50
Edwards	152.00	15.00	De Kalb		5.20	Providence	5.00
Griffith Memorial		235.95	Electric Mills	272.25		Shiloh	32.17
Jackson, First	9,907.62	1,611.00	Friendship	28.00		Old Silver Creek	126.40
Jackson, Calvary	8,334.97	1,003.03	Philadelphia	26.00		Sontag	42.25
Learned	5.00		Salem	50.00	10.00	Wanilla	3.25 6.00
New Salem	228.20	36.45	Scooba	376.50	10.85	LEAKE COUNTY	
Palestine		40.80	Stonewall	4.25		Carthage	135.25 39.27
Pocahontas	94.40	48.85	Wahalak	5.00	1.50	Cedar Grove	10.00
Raymond	816.79	143.15	KOSCIUSKO COUNTY			Center Hill	15.00
Salem	108.50	81.54	Kosciusko Association		23.20	Mt. Carmel - Edinburg	33.50
Serry	1,109.85	225.40	Bear Creek	48.55	11.71	Freeny	7.00
Utica	790.45	120.82	Berea	52.68		Friendship - Lena	204.50 16.87
Wicksburg, First	3,809.15	245.50	Beulah	9.92		Good Hope	91.35 10.00
HOLMES COUNTY			Bowlin	83.26	7.00	Hopewell	5.85
Antioch	63.28		Carson Ridge	12.40		Madden	5.50
Central	81.87		Ebenezer	43.55	18.50	Midway	31.50
Cruzer	167.90	13.00	Ethel	5.00	60.30	Mt. Zion	77.20
Durant	2,182.81	408.58	Friendship	31.00		New Hope	4.00
Ebenezer	51.45		Harmony	11.80	5.00	Rocky Point	12.05 5.10
Goodman	50.00	57.40	Hurricane	45.50		Standing Pine	196.77 13.05
Lexington	1,312.95	298.18	Jerusalem	15.25		Thomastown	112.87
Mt. Pleasant	12.85		Kosciusko, First	1,110.20	347.00	Tuscola	30.60
Mt. Vernon	37.95	10.00	Macedonia	62.00		Walnut Grove	331.04 14.25
Pickens	804.00	148.75	McCool	240.00		LEBANON COUNTY	
Pleasant Ridge	3.65		New Salem	21.00	7.75	Big Level	45.56 6.76
Saron	25.50		Pilgrims Rest	9.00	7.80	Bond	20.80 11.65
Tehuka	78.40	127.55	Pleasant Ridge	44.11		Brooklyn	214.75 31.20
Unity		5.00	Sallis	122.50	181.62	Calvary	41.27
West	381.63	18.00	Samaria-McAdams	254.00	113.81	Central - Rawls Springs	130.95 39.02
ITAWAMBA COUNTY			Sand Hill	13.58		Clyde	92.42 20.00
Fairview	23.75		Spring Dale	56.70		Corinth	11.30
Fulton		17.00	Yockanookany	66.91	20.00	Eastabuchie	19.25 10.73
Providence	6.00		Zama	25.00		Good Hope	34.77
Salem	25.50		LAFAYETTE COUNTY			Greenville	25.00
JACKSON COUNTY			Abbeville	40.00	25.00	Greens Creek	14.30
Bowen Memorial	11.35		Bay Springs	51.50		Hattiesburg, First	5,035.39 455.92
BelleFontaine	13.25		Bethel	10.00		Hattiesburg, Fifth Ave.	485.00 128.85
Fort Bayou	22.00		Clear Creek	114.55	40.03	Hattiesburg Immanuel	673.92 159.75
Iowana	30.00		Concord	16.00		Hattiesburg, Main Street	6,771.21 404.25
Moss Point, First	750.00	80.00	Harmony	12.55		Hickory Grove	20.00
Moss Point, East	750.00	117.30	New Hope	10.00		Lumberton	175.00 125.35
Ocean Springs	42.45		Oxford	2,383.00	878.72	Macedonia	355.00
Pascagoula, First	382.45	67.68	Paris	12.00		McLaurin	20.90
Pecan Mission	16.00	10.00	Taylor	14.90	4.75	Mt. Zion	10.50 5.00
Vancleave	30.57		Tula	6.25		Oral	68.85 8.47
Vade	31.21		Union	80.20		Perkinson	39.87 5.65
JEFF DAVIS COUNTY			Yellow Leaf	18.00	8.00	Petal	12.40
Antioch	130.50					Purvis	80.65 145.86

COUNTY

54.55	36.70
15.50	
22.00	
17.00	4.00
100.55	2.50
	4.50
28.57	
650.00	31.00
22.00	31.25
	8.00
	16.00
5,525.42	78.17
45.14	40.00
1,807.65	322.96
700.00	
470.14	46.81
1,536.15	100.00
40.00	9.58
51.25	
	5.00
54.25	5.00
312.79	166.31
42.78	
766.75	88.76
27.75	79.41
3.75	26.05
192.75	33.10
NTY	
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103.42	9.20
1,089.51	33.78
51.53	
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282.30	207.04
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143.35	14.94
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204.50	16.87
91.35	10.00
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12.05	5.10
196.77	13.05
112.87	
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331.04	14.25
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45.56	6.76
20.80	11.65
14.75	31.20
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30.95	39.02
92.42	20.00
11.30	
19.25	10.73
34.77	
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35.39	455.92
35.00	128.85
73.92	159.75
71.21	404.25
20.00	
75.00	125.35
55.00	
20.90	
0.50	5.00
8.85	8.47
9.87	5.65
	12.40
0.65	145.86

Red Hill
Richburg
Sumrall
Wiggins
Zion Hill

LEE COUNTY

Belden		5.00
Bissell	28.63	
Center Hill	12.50	
Guntown	106.25	
Nettleton	200.00	64.88
Oak Hill	16.00	8.00
Plantersville	9.35	40.00
Pleasant Hill		1.00
Pleasant Valley	20.15	
Richmond	5.41	
Saltillo	79.00	20.00
Shannon	461.20	56.09
Sherman	553.05	400.80
Tupelo, First	6,148.15	360.20
Tupelo, Second	60.00	
Uclatubba	7.50	
Union Hill		.40
Verona	225.99	165.38

LEFLORE COUNTY

Greenwood, First	6,058.50	502.09
Greenwood, Second	114.90	4.10
Itta Bena	1,456.87	330.33
Money	191.10	43.00
Morgan City	88.00	10.00
Schlater	245.92	96.28
Sidon	37.70	49.05

LIBERTY COUNTY

Falling Creek	12.00	
Liberty Association		200.13
Antioch	58.83	
Center Ridge	15.57	13.35
Liberty	6.50	

LINCOLN COUNTY

Arlington	31.00	
Bethel	21.00	
Big Springs	12.59	
Bogue Chitto	591.89	121.13
Brookhaven	5,570.31	220.70
Clear Branch	8.28	18.00
Fair River	63.50	
Friendship	83.55	
Gum Grove	66.38	10.00
Heucks Retreat		13.00
Little Bahala	72.38	
Macedonia	25.00	
Mission Hill	3.55	
Moaks Creek	56.60	6.97
Mt. Moriah	66.25	6.75
Mt. Pleasant		55.00
Mt. Zion	53.75	
New Prospect	137.25	31.50
New Site	52.08	11.00
Norfield	334.89	15.00
Philadelphia	19.00	
Pleasant Grove	95.65	
Pleasant Hill	59.50	28.50
Shady Grove	32.80	
Topisaw	16.35	
Union		3.25
Union Hall	57.00	12.00
Wellman		12.84

MADISON COUNTY

Camden	98.40	22.15
Canton	2,631.62	850.85
Damascus		10.00
Farmhaven	72.09	
Flora	410.00	273.56
Franklin	30.20	
Madison	366.84	107.55

MARION COUNTY

Antioch	5.80	
Bunker Hill	123.60	14.26
Cedar Grove	19.57	
Clear Creek	6.75	
Columbia, First	1,137.14	437.30
Columbia, East	67.20	
Edna	3.00	11.65
Foxworth	45.85	11.55
Goss	71.00	38.25
Hurricane Creek		6.44
Improve		2.40

New Hope
Oloh
Pinebur
White Bluff

MARSHALL COUNTY

Alexandria	318.36	
Byhalia	1,053.90	
Carey Chapel	12.00	7.05
Clear Creek	2.95	
Holly Springs	1,075.30	148.82
Marianna	50.00	
Mt. Moriah	127.00	
Philadelphia	13.50	
Pleasant Grove	254.25	27.40
Potts Camp	271.80	47.50
Salem	19.75	
Spring Hill	16.00	3.50
Temperance Hill	50.00	

MISSISSIPPI

District Sunday School Convention	8.90	
District Sunday School Convention	8.90	
Amite River		52.00
Berwick	52.30	
Bethel		14.85
Bewelcome	12.06	37.20
Centreville	992.63	
Eastfork	58.30	83.80
Ebenezer	106.00	51.30
Gallilee	1,859.14	9.50
Gillsburg	60.50	389.34
Glading	22.00	57.43
Hebron	131.00	
Liberty	734.10	19.60
Mars Hill	547.96	110.00
Memorial	65.92	100.06
Mt. Olive	94.40	25.00
Mt. Pleasant	13.49	
Mt. Vernon	249.75	4.16
New Providence	169.85	22.94
Robinson	139.50	
Stephenson	278.25	
Terries Creek	123.57	
Woodville	60.00	
Zion Hill	61.01	

MONROE COUNTY

Aberdeen	609.86	258.90
Amory	1,056.49	152.15
Athens	12.50	
Becker	9.54	
Center Hill	46.68	6.80
Central Grove	14.95	
Gattman	1.90	
Greenwood Springs	32.62	
New Prospect	10.70	
Prairie	2.00	
Quincy	20.13	
Smithville	124.32	25.00
Splunge	20.00	

MONTGOMERY COUNTY

Bethlehem	25.00	9.50
Bethsaida	10.75	
Duck Hill	426.00	42.76
Hays Creek	50.39	
Kilmichael	22.75	
Milligan Springs	14.15	
New Jerusalem	1.60	
Pine Forest	3.80	5.75
Poplar Creek	30.50	
Poplar Springs	4.43	
Prospect	2.08	
Scotland	100.00	
Shiloh	18.00	
Union	32.70	
Unity	79.50	12.00
Winona	1,567.25	145.00

MT. PISGAH

MT. PISGAH COUNTY

Sardis	13.68	
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NESHOBIA COUNTY

Bethsaida	30.00	
Burnside	19.22	13.95
Coldwater Mission	16.02	
County Line	11.75	9.50
Deemer	25.00	
Dixon	19.15	21.71
Ebenezer	5.50	

Hope
Longino
Mt. Sinai
Neshoba

New Hope
Pearl Valley
Philadelphia
Pleasant Dale
Stallo
Providence
Spring Creek

NEW CHOCTAW COUNTY

Bethany	18.00	1.00
Bokohoma		7.00
Calvary	12.56	
Canaan		3.50
Hope	15.20	
Hopewell	25.49	
Macedonia	17.05	

NEWTON COUNTY

Bethel	107.00	32.90
Center Ridge	20.00	
Chunky	115.00	73.25
Decatur	130.00	59.50
Hickory	376.40	54.14
Lawrence	25.00	
Liberty	10.00	
Mt. Pleasant	27.00	
Newton	2,193.39	205.82
New Ireland		8.00
Oakland		30.50
Rock Branch	35.00	5.35
Stratton	29.00	
Union	1,002.32	167.52

NOXUBEE COUNTY

Shuqualak	285.00	98.47
Brooksville	1,555.17	207.66
Concord	84.00	78.50
Elim	90.75	36.65
New Bethel	24.67	
Macon	74.55	303.23

OKTIBBEHA CO.

Adaton	129.53	8.93
Bethesda	275.50	65.39
Center Grove	32.25	
Double Springs	28.55	6.71
Liberty	20.00	10.00
Longview	150.00	
Maben	225.00	
Morgans Chapel	34.00	7.50
Mt. Olivet	42.44	
Pleasant Ridge	30.70	
Salem	277.03	6.50
Self Creek	126.05	27.10
Starkville	1,966.25	207.50
Sturgis	133.28	23.25

PANOLA COUNTY

Batesville	548.83	84.10
Como	434.47	26.71
Courtland	56.50	
Crenshaw	140.25	42.20
Good Hope	77.00	15.00
Hebron	35.20	
Liberty Hill	65.00	
Longtown	18.38	8.25
McIvor	18.18	
Peach Creek	311.77	42.10
Pilgrims Rest	30.05	3.00
Pope	50.00	
Sardis	569.42	181.12
Shady Grove	3.00	
Tocowa	17.05	
Union	131.85	11.00

PEARL RIVER

Camp Anderson		10.00
Carriere	80.00	6.50
Derby	88.49	
Good-Year	5.00	
Juniper Grove	30.00	
Leeton S. S.	4.50	
Oak Hill		3.30
Olive		10.00
Orvisburg	6.13	4.30
Pine Grove	16.35	
Picayune	2,008.15	162.50
Poplarville	725.35	84.00
Spring Cottage		5.00

THE BAPTIST RECORD

Thursday, February 24, 1927

[illegible]

I feel sure I will be criticised for advocating this kind of discipline, for there are churches and also preachers that do not believe in discipline to the extent of cutting a member off and I feel about as sure of the fact that such churches and preachers are not of the New Testament kind and do not agree with Paul in his teaching along this line.

THE TWO WAYS—Part 2. Jennie N. Standifer (Continued From Last Week)

One afternoon there came a rush order for a reception and Robert was again called upon to take charge in the mixing and flavoring department. After the work was finished he attempted to move a large freezer of cream and dropped it on his foot. There was severe pain, but he managed to keep at work until the closing hour. He limped home and his mother bathed and dressed the injured foot. Next morning it was purple from the bruise and badly swollen.

"Better not work today," advised Mrs. Ellis, but Robert declared it was necessary.

Mr. Hardy noticed the slipper on the injured foot, and the limp. After asking the cause he said:

"You must go home and keep off of that foot for a few days. We will send for you if you are needed to mix and flavor."

Robert gladly obeyed instructions.

Next morning Jim Denson, who lived a few miles in the county, stopped at the Ellis home and insisted upon Robert going home with him. Robert's mother gave her consent.

A farm was great if a boy could use his feet, but to sit on the porch and watch ponies he could not ride and to know that he could not climb fruit trees and go swimming, was tiresome. Some boys came by in the afternoon with an invitation for Jim and Robert.

"We're going on a camp hunt up the river and want you both to go with us. We start early in the morning. You can keep camp and fish in a canoe, Robert, and we will have a grand time."

Jim and Robert were eager to go, and invitation was accepted.

There was great excitement next morning getting ready for camping. The swelling was gone from Robert's foot, and he would be able to enjoy the outing. Just before they started he was called to the phone and his mother asked:

"Is your foot better?"

"Swelling all gone and I can walk without much pain. I am—"

"Then you must come home, Robert. Mr. Hardy's child is worse and he wants you to help with some big orders. You will have plenty of help. Come to town without fail with Mr. Denson, this morning."

"But, mother, Mr. Hardy said I could— His mother had left the phone. Robert called Jim and told him of his mother's message.

"Come on and go and say your foot got worse," tempted Jim. "You need an outing, old man."

"But I know they need—" Instantly there flashed into his mind the words: "the high way and the low." Jim's way would be the low way. But who would know it? He would, and he might not be able to forget it easily.

"I must go, Jim." His voice was so firm that no one tried to change his decision.

That afternoon Robert attended to the duties assigned him, but his thoughts were with the campers, and

the good times he was missing. About four o'clock the wind began to blow, and soon became a stiff gale. By nine o'clock the streets were deserted, and Mr. Hardy phoned that the cashier was to see that doors and windows were securely fastened and that all employees could go home. Robert was ready to leave the building when his father telephoned him to remain until he came by for him in a car. "Lock the front door Robert, when you leave," said the cashier, "and I will stop for the key as I pass your house in the morning."

The door was locked after all were gone, and Robert turned off all lights except the one always left burning in Mr. Hardy's private office. His foot was paining him and he lay down on a settee, and listened to the raging storm. There came a terrific gust of wind and Robert was sure he heard a crash of glass. He then heard a window being raised. As he rose to his feet the lights went off in the office and street. He felt his way to the telephone. There was no response. The wires were down or had been cut. He heard stealthy footsteps in the back room. He had no pistol and would be at the mercy of the robbers. There came the thought that he might hide under the settee while they were robbing the safe, or he could slip out of the front door and make for safety, but—either would be shirking of duty—a low way. Early that morning he had chosen the high way by giving up a pleasure he craved. He would choose that again. Two blocks down the street was a drug store which was kept open until midnight. He would go there and call the police. He tiptoed to the door, opened it noiselessly and crept stealthily to the drug store. The police came promptly, and found Robert crouching near the entrance of the factory, ready to open the door. The two burglars were surprised and captured while preparing to blow the safe.

Mr. Hardy and Robert's father arrived about the same time. The boy was praised for his presence of mind and called a hero, but he was silent. On the drive home he said little, and was silent the next day when all were talking of his self-possession and bravery. Late in the afternoon Mr. Hardy called him into his office and asked:

"Did you know there was over a thousand dollars in that safe last night, Robert?"

"No Sir."

"It was left with me by a friend yesterday morning. I did not know the value of the package. There were several hundred dollars of my own money which would have been taken also. We are going to reward you, my boy."

"I don't deserve it, Mr. Hardy. I have been a shirk. I have failed to be on time and you didn't know it. I wouldn't have come back from the country this morning—I'd have pretended to be lame, but I couldn't choose the low way. I want to give up my job next month and make up my failure in Latin. I am going to college."

"I hate to give you up, son, but

make good in your school work and you will succeed. But your salary has been raised five dollars a week. You deserve it."

"Thank you sir," replied Robert modestly.

Late that evening he told his mother of his raise in salary and confessed his failure to come up to requirements at the place of business. He added:

"No matter what I do it's the high way for me from this on."

DR. MULLINS AND THE MONKEY BUSINESS

Much publicity is being given to the recent statements made in New Orleans at the Education Convention by this distinguished and beloved man of God. Many of us love Dr. Mullins and look upon him as a prince among the world's greatest thinkers as well as a faithful bond servant in the realm of Christian service. But some of us deplore the fact that his statements regarding the THEORY of evolution are so veiled as to leave the wrong impression on the minds of many loyal and faithful Baptists who have not been trained to make the nice discrimination between theories and facts.

So far as Southern Baptists are concerned the expression of the Convention at Houston, Texas, 1926, was and is satisfactory, "That man was the special creation of God and rejects every theory, evolution or other, that man originated in, or came by way of, a lower ancestry". Any utterance especially that of an outstanding denominational leader that would even remotely suggest that we are wrong in our insistence that the theory should be barred from the text books of the tax supported schools, at once, has the appearance of "reopening a case" that the great rank and file of Baptists thought was settled.

The statement made at the Convention is so worded that the humblest Christian can grasp it. Many of us felt that the THEORY of evolution, like the "Federated Church" theory had met its defeat against the rock of Southern Baptist conscience.

Any statement from any Baptist, anywhere, that gives comfort to the enemies of the Bible, does at the same time shake the faith of many believers, especially if the statement is made by an acknowledged leader.

Someone has said, "The whole world is saturated with gasoline and even the striking of a SAFETY match is perilous".

Facts must be faced but theories must wait, for they may never become facts.

This is the time when the world is ready to misconstrue the statements and misinterpret the motives of leaders everywhere and in everything.

Jesus said to those in Gethsemane who would destroy Him, "This is your hour and the power of darkness". Let the world do its best or its worst, but let our leaders speak out clear enough that the weakest

child of faith will understand what they mean, and will take courage that Southern Baptists will stand by the Bible until Jesus comes. Bro. J. W. Lee is right in his article of Feb. 10th.

—L. G. Gates,
Pastor First Baptist Church,
Laurel, Miss.

BOOK REVIEW

A Beginner's Grammar of the Hebrew Old Testament. By Dr. Kyle M. Yates, M.A., Th.D., Professor of Old Testament interpretation in the Southern Baptist Theological Seminary. Introduction by Dr. John R. Sampey, D.D., LL.D. Published by the Sunday School Board, Nashville.

The writer has just read Dr. Yates' Grammar with intense interest and deepest satisfaction, and heartily recommends it to his friends. It is the "connecting-link" between an absolute ignorance of Hebrew elements and a knowledge of advanced Hebrew grammar and syntax.

The author seeks to introduce the student to the bare essentials of the elements of Biblical Hebrew, and prepare the student for intelligent reading of the Hebrew Bible. This, the author very ably does by a simple method without the drudgery of learning nonessentials. Thus rendering a distinct contribution to the science of Hebrew instruction. Dr. Sampey says, "The author requires a minimum of work for a maximum of success in the acquisition of the language. He has produced for us the best real Beginner's Hebrew Grammar that we have had yet."

The book contains forty-two well adapted lessons. One may find some clear cut examples of the author's ability to make Hebrew tangible to the beginner in his pictorial chapters eighteen through twenty, which deal with the classification and explanation of the various verb stems. It has adequate and well wrought out English-Hebrew and Hebrew-English vocabularies, special word lists for review, etc.

The entire book is the work of a master; but the work of a master who knows how to solve the beginner's problems: one who, by wide experience in successfully teaching the largest Old Testament Hebrew classes in the world, knows exactly where beginners in Hebrew need help and how to give in the briefest, the simplest and the clearest manner. It is observed that this simplified method of instruction generates in the student a keen interest in, and a good-will towards Hebrew, which lead readily to a true appreciation of the Biblical Hebrew.

This grammar will commend itself to all institutions that give careful consideration to the mastery of Hebrew. To preachers and laymen it will prove an ever ready guide and an invaluable help in the study and acquisition of a reading knowledge of the ancient language.

—W. A. Keel,
Fellow in Old Testament Hebrew,
So. Bap. Theo. Seminary.

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A. Keel,
ment Hebrew,
Theo. Seminary.

FIRST CHURCH, McCOMB By Hansford L. Simmons

The First Baptist Church at McComb observed the fifth anniversary of the pastorate of Dr. J. W. Mayfield Sunday, February 5th, in all departments of the church. He came to McComb five years ago from Opelika, Ala. One of his first tasks was the erection of a church building at a cost of \$150,000, one of the largest and most thoroughly equipped church buildings in Mississippi today.

The membership has grown to 1,556. Rarely a Sunday passes that a baptism service is not held. The Sunday School, B. Y. P. U., W. M. U., and other organizations are functioning, the pastor giving his personal attention to these. The five years have been full of hard, happy work for the pastor; steady spiritual, numerical, and organized growth; and he rejoices in opportunities of the coming years for the on-going of the Kingdom work through the church.

An outstanding feature of Dr. Mayfield's pastorate is the development of the prayer meeting, in numbers and in power. The average attendance for five meetings in January of this year was 212. The attendance so far in February has been higher, approaching the 300 mark.

STATEMENT FROM BAPTIST BIBLE INSTITUTE GRADUATE OF MAY, 1927

This is an open letter to Southern Baptists. I trust that all who read may carefully consider and prayerfully think—in what manner does this letter effect me, AM I RESPONSIBLE?

I am only one of over a thousand. I have struggled through waves of ignorance and blasts of financial poverty to equip myself for a task of which God alone was the prompter. This Fall I feel that God would have me serve Him in a Foreign land; I am not so self-confident to believe that, humanly speaking, I am attired in an invincible armour against all the outrages of heathenism, but I go not in my own strength but in the name of Jehovah, Lord of all the earth. He shall give His angels charge concerning me. Southern Baptists, I lay this challenge at your feet—God is going to send His called ones. He may send them into paths of unthoughtof and unheard-of toil, but He will cast back the waters. His people shall be victors and the seas of doubt may swallow the term—"Foreign Mission Board" but it will never swallow that host of men and women consecrated to the task and willing to lay on the altar their life's blood for a dying world!

I plead not for myself alone, but for the thousand young people who have for TWO LONG YEARS been knocking at the Gates of the Foreign Mission Board. He has said, "My word shall not return unto Me void." And He has also said, "Go ye—into all the world—" Go—with yourselves, your means, your prayers and your influence. We are commanded

to go in one of these ways. How are you commanded to go?

SOME THINGS TO THINK ABOUT

No man is condemned because he is a sinner. (Read John 3:18.)

No man is convicted of sin because he is a sinner. (Read John 16:9.)

No man is alienated from God because he is a sinner. (Read II Cor. 5:19.)

No man will ever be damned in eternal hell because he is a sinner. (Read Mark 16:16.)

No man will ever be judged and condemned because he is a sinner. (Read Rom. 2:16 and John 12:48.)

Only those who disbelieve God and reject Christ and His Word are lost, condemned, and will be doomed and damned.

The man who does not believe these things makes God a liar, not me. (Read I John 5:10.)

The wrath of God abides—not on a sinner—but on the man who insults Deity by refusing to believe Him.

God places a great premium on faith, but has made no provision for those who do not have any confidence in Him.

—J. E. Heath,
Winona, Miss.

PROHIBITION DEPARTMENT By T. J. Bailey, D.D.

As to the operation of prohibition laws in Mississippi will say that in many sections of the state where the laws are observed and officers diligent, great change has been wrought in the social and moral life of the people.

Of course there will always be law-violators and slack officers, and in cases of that kind nothing can be expected, but we are doing our best to overcome the handicap.

The people of Mississippi would not be willing to go back to the old order, but will continue to fight for a law the enforcement of which means much for the emancipation and happiness of the people.—H. L. Whitfield, Governor of Mississippi.

Smith

Wet newspapers in certain metropolitan centers have recently attacked the alleged participation of the church in politics.

These tactics bear one label and one only, "Smith!"

They are an attempt to drive a wedge between the church and a few of its supporters in these same metropolitan centers with a view to ham-stringing, far in advance, any organized church opposition to the nomination and election as President of Mr. Al Smith of Tammany. The writers of this propaganda well know that there is no church participation in politics. No church advocates that it should be permitted to exercise any control whatever in matters of religious faith or practice. But various churches will continue to register the convictions of the Christian church on burning moral and social issues. As Mr. Norman W. Twiddy, a New York man convincingly says: "The warrant of the church for speaking its

mind on these issues is in the fact that these are, at base, human issues—making for the weal or woe of human beings—and nothing human can be alien to a church of Christ."

A sense of security is a wonderfully comfortable feeling; but, if that seise is not supported by a strong foundation, it may be very misleading and even ruinous. Many of our prohibitionists are sitting complacently by with folded arms persuading themselves that the country is perfectly safe. While they are thus leisurely passing the time, the wets are unusually active and chuckling in their sleeves at our stupidity.

They now have 87 organizations in the United States whose ultimate objective is the repeal of the Eighteenth Amendment. True they are not now attacking directly at that point. They are too wise for that at this time, but they are aiming at that end. They are making preparations for that. Just now they are on the job of modifying the Volstead law. For this purpose they seem to have almost unlimited means and meanness. The League has the names of their organizations, and in most cases the names and postoffices of the officers of them. Two of these are composed of women. Then, as a capstone to these, they have a great National Association. Then, to give potency to these, they have the great International Association. This latter unquestionably is furnishing large sums of foreign capital to be used by these domestic organizations for destroying our prohibition policy and laws. This is doubtless given by the liquor manufacturers of foreign countries, and to open up a market for their foreign liquors.

Shall we sleep on while our foreign enemies are at our very doors bombarding the very citadel of our liberties and rights to enact and enforce our own laws? They are endeavoring to upset the anatomy of our great nation. Shall we submit? "Awake thou that sleepest."

THE HIDDEN TREASURE Matt. 13-44

The main-features of this parable are:

The Field
The hidden Treasure
The finder and Purchaser
The price paid for the Field

The "field" means something, as it is an important symbol. Our Saviour, explaining the parable of wheat and tares, said, "The field is the world", and this should decide what it means in this parable. In all similar parables there are some things in common because they are "like unto the Kingdom of Heaven", and if like unto the same thing, they must, in some respects, be like unto each other.

Some teach that, "This hidden treasure represents the invaluable blessings of the gospel, and these are contained in the Scriptures". This makes the "field" symbolize the Scriptures in which the treasure is hidden. Then, to possess the "field" one need only buy a copy of the

Bible and it would not be necessary that he "sell all that he hath" to "buy that field". Surely this view of the field cannot be correct. I think that the people of God, "the seed of Abraham", compose the hidden treasure. Paul, writing to the church at Ephesus, (1st Ch. 18th Verse) calls the saints "the riches of the glory of Christ's inheritance". They are his "peculiar treasure". (Ex. 19-5; Ps. 135-4.)

Who is the man, or buyer? If I am not mistaken, it is generally taught that the man represents a sinner seeking salvation, which, when he finds, he sells all that he has and buys it. If this be true then salvation, like a commercial commodity, may be purchased by the sinner, which is in direct opposition to all the teaching of God's Word. I believe the man who buys the field represents our Lord and Saviour, Jesus Christ, the Son of God, who purchased the field—the world—the earth—and God's people, the "treasure" hid therein, with His own blood. I believe that the Father, in the covenant of redemption, gave the Son a title to the earth as his purchased possession. "Thou art my son; this day have I begotten Thee. Ask of me and I will give Thee the heathen for thine inheritance and the uttermost parts of the earth for Thy possession." (Ps. 2:7-8.) "Remember thy congregation which thou hast purchased of old; the rod of thine inheritance which thou hast redeemed." (Ps. 74-2.) In Scripture our Lord is often spoken of as the buyer, purchaser, redeemer of his people, and they as the purchased, bought, redeemed. "The church of God, which he hath purchased with his own blood." (Acts 20-28.)

The price paid for the "field". The second person of the Godhead, revealed to us under the relative distinction of Father, Son and Holy Spirit, gave up the glory of heaven, the adoration of angels, emptied Himself and became a partaker of our nature and a debtor to the law that he might become our substitute and a propitiation for our sins—our Kinsman—Redeemer. It cost him great privation, disgrace and rejection by the very creatures he came to save, and for whom he laid down his life to pay the claim that infinite justice demanded, and for the treasure hid in the field. Truly, it cost him all he had to buy that field. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet, for your sakes, he became poor, that ye through his poverty might be rich." (II Cor. 8-9.) "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." (I Peter 1:18-19.) "Ye are bought with a price, therefore, glorify God in your body and in your spirit, which are God's." (I Cor. 6-20.)

A great mystery, but a fact, that "the prince of this world", the "prince of the power of the air, Satan, has possession of the field to date, but also a great and glorious fact that the old usurper and arch enemy of God and man, will be bound and cast out, and our Saviour,

Jesus Christ, the Son of God, as King of Kings and Lord of lords will take possession of the purchased field containing the hidden treasure and will not be disappointed in his blood-bought treasure. "He shall see of the travail of his soul and shall be satisfied." (Is. 53-11.)

"A little while and he that cometh will come and will not tarry."
"Even so, come Lord Jesus, come quickly."

—C. M. Sherrouse, Biloxi.

INTERMEDIATE COLUMN

Training School at Laurel

Miss Mary Alice Bibb, Intermediate Field Worker from the Sunday School Board, taught that splendid new book "Working With Intermediates" at Laurel the week of Feb. 13th. We are expecting a standard department from there right away. The week of Feb. 20th, she will be at Columbus and teach not only in the training school there, but will also have a class for the college girls at the Baptist Workshop, thus reaching out over the state for Intermediate work.

Vicksburg Booming

This is an exact quotation from a letter from their superintendent: "We can be a standard department this quarter if we can get the department book taught. Our department led the school in grades during January. There have been five conversions in our department since November." We're for you, Vicksburg.

State Tour

Work hard for the state tour to get all we can to attend these conferences. Remember the Schedule, Jackson, March 6-7, Brookhaven, 8th; Hattiesburg 9th; Meridian 10th; Tupelo 11th; Moorhead 12th. Tours like this in other states have resulted in marvelous accomplishments. It is not too much to expect 100 churches to be touched during that week. It is to be a practical meeting, one in which real information and help for real problems will be disseminated. It will be a real joy. Help boost for it. Get your folks and Fords together and run a Ford Special from your county to the Conference. Use that Ford for the Lord and see that every church in your county is represented at your district meeting.

A Fifteen Dollar Program

There is still time for you to send in your Mother's Day Program to Miss Mary Virginia Lee, Baptist Sunday School Board. The best program will be printed in the Intermediate Counselor and the sender will receive fifteen dollars. These programs must be in by March 1st. Try it.

Nine O'Clock and Intermediates

Some one has said that if we are too busy to pray for our Intermediates five minutes each day, we are busier than the Lord intended us to be. Will you covenant with the other state workers with Intermediates, a band of those most interested in our young people all over

the state, to pray for them and for the work, both local and state-wide each day at nine o'clock? Can you not feel the pull that that thought has?—All over the state your associates in Intermediate work praying for you and for your Intermediates, lifting you and them up to the Father who loves and yearns over us all? Does it not send a thrill over your entire being to know that you can thru prayer help some boy or girl who is in the midst of temptation, who is wavering over a decision for Christ, who is uncertain about God's call? That tho you have not seen them, you may be helping some teacher who is failing to hold and lead his class, some superintendent who is discouraged and ready to give up? Oh, friend of the Intermediates, will you pray each day with me for them, for us, for the state tour, for the coming Sunday School Convention? He, our Friend, has said, "What so ever ye shall ask in My name, that I will give." Let us join our prayers for our Intermediate work. Remember nine o'clock.

Introduction

Please allow me the opportunity of introducing to Miss. Baptists brother H. K. Ezell who has recently been called to Seminary, Miss.

Brother Ezell is a native of South Carolina and a graduate of Furman University. He will receive the degree of master of Theology from The Baptist Bible Institute in May of this year. He expects, however, to remain in the Institute for the Th. D. degree.

For two years he has been pastor of a full time country church in this state (Louisiana) where he did a splendid work. He is one of the strongest men in the Institute. He is vitally interested in our cooperative work and will throw himself whole-heartedly into the work of Mississippi Baptists.

He will give two Sundays to Seminary and the other two to Salem and Providence churches near by. He will live at Seminary during the summer months but will come to New Orleans at the opening of school to pursue graduate work.

He begins the work right by subscribing for The Baptist Record. I regard him as a valuable addition to the forces of righteousness in the Magnolia State.

—B. C. Land, Covington, La.

Dr. J. E. Dillard at Oxford

I have just returned from a few days' visit at the University of Mississippi. At the invitation of Pastor F. M. Purser, Chancellor Hume and Secretary Gunter, I went to this splendid old school to give a series of four lectures in the university and two in the First Baptist Church.

Pastor F. M. Purser selected the subjects. Here they are: Can We Believe in God in the Light of Modern Science?; Can We Believe in the Bible in the Light of Modern Discovery and Criticism?; Can We Believe in Jesus Christ in the Light of Comparative Religions?; Can We Believe in the Church as a Divine Institution to Meet Social and Re-

ligious Needs of Our Day? These four were given at the university. I was given a royal reception by faculty and students and am just in receipt of a letter from Mr. R. Malcom Guess, general secretary of the Y. M. C. A., expressing appreciation and saying: "You have a message that college students need—your work here has been greatly appreciated not only by our students, but by the chancellor and other members of the faculty."

I greatly appreciate the words of Mr. Guess and I believe that the students in our universities will react favorably and enthusiastically to the great fundamentals of the faith if they are properly presented. I was much pleased with the general moral and religious tone of the university. Pastor F. M. Purser has a strong hold upon the situation in Oxford. He stands well with town folk and university folk. I do not wonder at this, as he is a royal spirit, has sense and learning. And, as his good mother told me, "that boy can preach." I was royally entertained by Pastor and Mrs. Purser and thank God upon every remembrance of them.

At the Baptist church I had amazingly large congregations for week days. I spoke on missions and preached an evangelistic sermon.

One of the most delightful half hours spent in a long time was in the home of Dr. Landrum Leavell. I have known and loved Leavell for many years. Southern Baptists owe him a debt of gratitude they can never pay. His impress is stamped indelibly upon Sunday school and B.Y.P.U. work throughout the South. Brother Leavell suffered a stroke of paralysis some time ago, but is able to be around again and is as cheerful, optimistic and busy as a Christian man ought to be. Blessings upon him and his lovely family.

—Alabama Baptist.

NOTES FROM LAWRENCE COUNTY

Each church in our association now has a pastor, if the writer has correct information, and the work in general starts well into the new year.

Monticello Church, under the leadership of Brother W. S. Landrum, is making splendid progress. Three years ago the State Board was helping support the work there. Now the church pays more for half time than all the field of work paid then. Brother C. E. Bass did a fundamental work while he was there.

Calvary Church, in Silver Creek town, has a pastor living on the field, Brother W. O. Carter, and begins the new year with a forward look. This is a splendid church blessed with several very earnest laymen. The outlook for the work there was never better than now.

Brother Zed Polk holds forth south of the river, giving some of his time to churches in other counties.

The work at New Hebron is being blessed by the Lord. The Sunday School under the leadership of Brother C. E. Lee has made progress all during the winter. The men's class with Brother H. C. Lane as

teacher is doing a good work. Their attendance and interest has been at high water mark all the winter. The men's prayer meeting on Sunday afternoon is well attended. The congregations at the preaching services are the largest ever. The Lord be praised for it all. The Baptist Record now goes into the homes of more than seventy-five per cent of our members.

The W. M. U. work of our county is making progress. Their county-wide meeting recently held at Monticello was well attended and a fine spirit prevailed. They are planning for larger things this year.

The writer has been interested in noticing the comment by the readers of the Baptist Record in this community on Dr. Mullins' recent flurry and J. W. Lee's reply to it. Scholarship does not influence "Common Baptist" when it runs in opposition with the plain teaching of the Bible. They are lovers of the "Old Book".

—B. E. Phillips.

BUILDING ANOTHER CHURCH

I have had something to do with building of eleven churches in Mississippi. Am now raising funds to build one at Stewart and it is badly needed. The town is some 30 years old, and is at a very important point, lots of business done here. There are quite a number of people here, and the Baptists have an organization here of 48 members, but have no building. I have the work with four other churches, and the church folks and people of the town have subscribed right liberally to the funds to build but still we have not enough to build, and I am working at a sacrifice and giving some of my little income to build a house in honor to His name and anybody who sees these lines and wishes to help a worthy cause, you will please send your contribution to me or to W. S. Kolb, Stewart, Miss.

Yours in His name,

—J. F. Mitchell.

A Scotchman story, perchance new, is about. This Scotchman was bound to London, and at each stop he left his compartment and hurried into the station, to rush back to his seat again before the train started. After this had been repeated many times, a fellow passenger finally asked the reason. "It's because of my heart," the Scotchman explained. "The doctor says I may drop off at any time, and I'm buying my ticket from station to station."—New Yorker.

A Mysterious Locality

Two men who had traveled were comparing their ideas about foreign cities.

"London," said one, "is certainly the foggiest place in the world."

"Oh, no, it's not," said the other. "I've been in a place much foggier than London."

"Where was that?" asked his interested friend.

"I don't know where it was," replied the second man, "it was so foggy."—Youth's Companion.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Calendar

This month, March—STUDY
COURSE AND CONVENTION
MONTH.

Next month, April—B. Y. P. U.
ASSOCIATIONAL CONFERENCE
MONTH.

Study Course starts off with a
BOOM March 6th. Don't be left
out.

Come to Greenwood, it will DO
YOU GOOD. Did you sing the song
in last week's Record? Make it
REAL. Looking for you!

Baldwyn Intermediates Making High Averages

"For eleven weeks during the last
quarter the Baldwyn Intermediates
were 100% in Daily Bible Readings.
Only two members failed (one week
each) to read daily, although no
quarter of the year 1926 closed with
a worse record for us, yet we have
pledged ourselves to try our level
best to have a 100% quarterly re-
port in the near future. Our Bible
Readers Leader, Helen Evans, has
adopted the plan of giving weekly
grades, (just like teacher in school,
she has pencil in hand). The drill
on last Sunday with group pitted
against group proved that the plan
had excited us to far greater efforts
to concentrate on the daily scripture
lesson. If any other B. Y. P. U.
has any other interesting plan for
the Bible Drill, we will be glad for
your secretary to write us."

—Irene McVey, Cor. Sec.

We are delighted to have this
splendid report from the Baldwyn
Intermediates and congratulate them
on this most splendid work they are
doing.

Blue Mountain Training School

The week of February 9-13 was
the week for the Blue Mountain
Training School, and it proved to be
an ideal week for the work. The
girls were enlisted to the tune of
about 185. Three classes were
taught: Mrs. Crawley of Newport,
Tenn., taught the Junior-Intermedi-
ate Leaders Manual; Dr. Martin of
Lexington, Miss., taught "The Peo-
ple Called Baptists", and the State
B. Y. P. U. Secretary taught "Senior
B. Y. P. U. Administration". Mr.
Frank Leavell was there for three
inspirational addresses, Dr. Martin
and Mrs. Crawley gave the inspira-
tional addresses the other two days
of the school. Each evening Dr.
Martin and your State Secretary
met classes at the church. More
than fifty were enrolled in the two
classes with keenest interest mani-
fested on every hand.

Noxapater

Under the leadership of President
Marvin Ryals, Vice-President Roy
Farish and Secretary Allyne Woods
the Senior B. Y. P. U. of Noxapater
is going forward and making good

progress. They are endeavoring to
make their union A-1 this quarter,
and here's hoping they reach their
goal. We will need them to add
to the 149 other A-1 unions for the
quarter to make up our 150, the
number we are after.

Good Hope, Scott County, Organizes

A letter from Bro. E. G. Waltman
tells of the organization of a senior
B. Y. P. U. at the Good Hope church
in Scott County. We are glad to
know of this new union and glad to
add them to our growing list. The
officers elected are: President,
Frank Davis; Vice-President, Jakie
Futch; Corresponding Secretary,
Miss Eva Crain; Group Captains,
Miss Sada Hollingsworth and Miss
Gladys McMillon.

Another Bible Readers Certificate Awarded

Delighted are we always to be able
to announce the receiving of the
Daily Bible Readers Certificate. This
time it is Miss Helen Timms of New-
ton who receives the Certificate for
the Senior Two Year Bible Readers
Course. Send 'em in, Bible Readers
Leaders.

CLIPPINGS FROM OTHER PAPERS

Baptists Elect

Pheba, Miss., Jan. 24.—The Bap-
tist Church yesterday elected as di-
rector of B. Y. P. U., L. O. Cum-
mings and Harold B. Wilson, presi-
dent. Last night at the regular
meeting, the following officers were
elected for the next quarter:

Vice president, Ray Glasgow; sec-
retary-treasurer, Elizabeth Richard-
son; Bible quiz leader, W. C. Mabry;
organist, Mrs. Alma Shaw; Group
captain No. 1, Verbie Dabbs; group
captain No. 2, Garnett Adair. Thirty-
six young people were enrolled.
After a speech from each of the
newly elected officers, in which they
pledged themselves wholeheartedly
to the work, there was a special
song, "It Pays To Serve Jesus," by
Miss Elizabeth Richardson and Mrs.
Cummings.

Give Programs on "Stewardship"

Programs on "Stewardship" were
rendered at Kewanee and Toomsaba
Sunday evening by members of the
Senior B. Y. P. U. of Eighth Avenue
Baptist church. Those taking part
were Misses Maggie Minnie Black-
well, Mary Privett, Eunice Wideman,
Bonnie Ross, Messrs. Ed Grayson,
Earl Ross and Morris Shannon.

Study Course Will Begin at Center

With Rev. Wineland Stone, pastor
of Eighth Avenue Baptist church in
charge, a study course will be con-
ducted by the Senior B. Y. P. U. of
Eighth Avenue Baptist this week at
Good Will Center, beginning Monday
evening. Classes will be held every

evening during this week.

B. Y. P. U. Meets

Hazlehurst, Miss., Jan. 24.—The
Junior B. Y. P. U., the Intermediate
B. Y. P. U. and the Senior B. Y. P.
U. all held their weekly meeting at
the Baptist Church last evening just
before church services by the pas-
tor, and the attendance for the clubs
was 5 boys and girls who held their
own services, with their own leaders
and singers and musicians. They
having systematic study of various
features of church and religious
work and of missionary work, and
the pastor, Rev. O. O. Green, is
much pleased with the great help
and good coming from these meet-
ings of the B. Y. P. U. clubs.

It's Worth the Trip

It will be worth the trip to Green-
wood just to hear any one of the ad-
dresses that either Dr. John L. Hill
of Nashville or Dr. Geo. W. Leavell
of China will give, and you will hear
them several times, besides many,
many other good things await you
there.

The Wood Orchestra

We will have a very interesting
orchestra to make music for us at
the Convention at Greenwood. Bro.
C. D. Wood, Jr., Mrs. Wood and
three sons make up the orchestra,
piano, violin, trombone and two cor-
nets, and they make REAL music.
Hear them.

Houston

On Friday evening, Feb. 11, the
B. Y. P. U.'s of the Houston church
enjoyed a most delightful banquet
given at the Houston Hotel. The
occasion was thoroughly enjoyed by
an attendance of sixty-three pupils,
teachers and officers. The spacious
dining room was especially set for
the feast, under the management of
Mr. W. H. Jones, hotel proprietor.
Great was the optimism displayed by
the entire attendance and never was
there a more enjoyable time among
the pupils and teachers of this or-
ganization. A carefully selected and
well prepared program was ren-
dered by various ones present. The
Rev. W. C. Stewart acted as toast-
master and also speaker of the
evening.

The gorgeous feast was inter-
persed by the following program:

1. Male quartette—Messrs. Odie Tre-
nor, L. A. Harrington, I. C. Har-
rington and H. L. Harrington.
2. Reading—Miss Madge Beasley.
3. Piano solo—Joe Ford, Jr.
4. Reading—Garland Stewart.
5. How to Build and Maintain a Live
B. Y. P. U.—Mrs. Johnson.
6. Cooperation—Mr. J. S. Hickman.
7. Reading—Ruth Armstrong.
8. The Place the Parents Occupy in
the B. Y. P. U.—Mrs. W. C. Hud-
leston.
9. Female Quartette—Misses Susie
Harrington, Ruth Atkinson, Glen-
da Bays and Gussie Maie Hen-
ley.
10. How to Get B. Y. P. U. Members
to Stay for Church—Mrs. K. Gil-
foy.
- Reading—Brooks Haynes.
12. The Part You Play in the B. Y.
P. U.—Rev. W. C. Stewart.

The program was concluded with
a peppy female quartette, "Honey
Bunch".

This occasion was a great success
with this program of singing and
speaking, the first banquet the B. Y.
P. U. has had, but it is hoped that
it will not be the last. All the unions
are doing fine work under the lead-
ership of the Rev. W. C. Stewart,
along with the officers of the dif-
ferent unions, Mr. J. S. Hickman,
Director.

A NOTE OF DISTRESS AND COURAGE FROM SOUTH CHINA

By A. R. Gallimore

China is at the cross-roads in
more ways than one. Many are say-
ing that Christianity is also at the
cross-roads. It would seem too that
the mission work of Southern Bap-
tists is at the cross-roads. We had
just as well admit it. Is China
stopping at the place where the
roads cross? Indeed she is not.
Will Christianity shrink back at a
little opposition and persecution?
Again, let us say no. Shall our Bap-
tist people in the South give up be-
cause there are difficulties in the
way? Will they allow debts to
crush them? We cannot believe
they will. At the crossing of the
roads great decisions are made. Let
us decide to look ahead and keep on
going forward. We cannot afford
to look back.

This is just a little personal word
from the missionaries, your mis-
sionaries, for the South China Mis-
sion, the oldest mission work of the
Southern Baptist Convention in all
the world. We are writing this ap-
peal to members of churches in one
of the most prosperous sections of
the richest nation the world has ever
seen. Surely it must not be a ques-
tion of money for every paper which
comes tells of great amounts being
(Continued on page 12)

FRECKLES

Get Rid of These Ugly Spots
Safely and Surely and Have
a Beautiful Complexion With

OTHINE

(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG
AND DEPARTMENT STORES EVERYWHERE.

Millions of Cabbage, Onion and Tomato
Plants 1000 \$1, 500 65c. Prompt shipment,
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Send us only 10c and we will mail you
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KNOXVILLE :: :: TENNESSEE

Sunday School Department

SUNDAY SCHOOL LESSON

R. A. Venable

Making The Community Christian Gal. 5:13-25

One could wish a passage of scripture had been selected more in accord with the subject announced, Making the Community Christian, can scarcely be drawn from the treasury of Paul's thought and the language employed by him. The word "Christian" is a composite expression, which must be resolved into its component parts, if we have any definite conception of its full import. Christianity is a system of truth, a theological system, a spiritual vitalizing force, and an ethical code. A nation is regarded as a Christian nation if its laws and spirit are based upon the ethical code as taught by Christ, enforced and exemplified in the New Testament scriptures. Our government is a Christian government, because its legislative, judicial and executive administrations are in accord with the system of ethics which finds its source and authority in Jesus Christ. It is not Christian by any official adoption of the teachings of Christ and the Apostles, pertaining to the nature of God, the nature and mission of Jesus Christ in our world, the nature of man and his destiny, the nature of sin, its source and its fatal consequences upon the life and destiny of men. It is not Christian in that the individuals composing the commonwealth have been wrought upon by the transforming power of the Divine Spirit, bringing them into vital relation with one another. The community is Christian when the laws governing all the relations and activities of the people within its borders are based upon the moral principles of the gospel of Christ, and the attitude of the community life is that of cordial approval and scrupulous endeavor to order its life in accordance with the spirit and purpose of these laws. Making the community Christian calls into service the legislative functions as well as the executive. Laws must be enacted and what is quite important they must be enforced. They must be honored in all good conscience, by the people, as promotive of the good order, safety, prosperity and happiness of all the people. Such a community might exist without a single Christian man or woman resident within its borders. An inviting field for evangelistic endeavor in making the community religiously Christian, such a community one can conceive as a possibility, though hardly a probability.

The language of Paul comprising the lesson is of a religious significance and addressed to a group of churches and not to a community of citizens in their civil and social relations. His immediate purpose is to show his readers that simple personal faith in the Lord Jesus Christ

as a personal Savior is the only condition of salvation to Jew or Gentile and that the Holy Spirit is an all-sufficient guide in the moral conduct of the believer, rendering his leadership effective in the suppression of the desires of the flesh, and inspiring in the believer's heart such spiritual desires as will ripen into an abundant fruitage of Christian excellences.

1st—"For ye brethren were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." (Verses 13-14.) The freedom to which the believer is called is a deliverance from the bondage of all legal statutory requirements, the observance of which made a condition to life in Christ. The believer is not under law but under grace. The divine favor is not bestowed upon a scrupulous observance of legal requirements. Under the influence of Judaizing teachers the Galatians were upon the point of adopting the old legal system of salvation by works at the cost of salvation by grace, which would place them in perpetual bondage to legal requirements. They were called to freedom from such legal bondage. Their freedom from all legal restraint and constraint was liable to abuse. It might become to them a source of moral laxity, made an occasion to, fleshly indulgence. This freedom was subject to one limitation. They were to love their neighbor as themselves. This principle of love of one's neighbor could and did formulate but had no power to make effective because of the weakness of the flesh. The anchor was a good one, but the bottom of the sea was rotten. The implication is that the principle of love had been violated by the Galatian brethren. They had been biting and devouring one another. Just what is involved in this violent and unwarrantable treatment of each other and its source we have no means of knowing.

2nd—"But I say, Walk in the Spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit ye are not under the law." (Verses 16-18.)

Absolute freedom from bondage to legal requirements did not leave them without a rule and motive of conduct. They were under the direction and leadership of the Spirit as an illuminating and impelling authority within them. Within the field of the Spirit's operation there is an active and hostile foe to be

encountered. The Spirit and the flesh strive for the mastery. Their methods are not unlike. They initiate their efforts to control the life of the believer through desires. Desire is the source of all human activity. The desires of the flesh and those of the Spirit are mutually antagonistic. The one prompts to the right, the other to the wrong. The one impels upward, the other downward. There is a fierce conflict, since neither is in full possession of the soul, but the victory goes to the side of the Spirit, if the believer is responsive to the leadership of the Spirit. The purpose to carry through the desires of the Spirit to perfection on the believer's part, insures him the help of the Spirit in the consummation of his purpose. The law has no power to inspire right desires or to bring these desires to perfect realization. The evil tendencies of the flesh the law has no power to suppress. They move with unimpeded progress, and reach their final end. The output of these desires of the flesh, Paul catalogs with all their revolting ugliness.

3rd—"Now the works of the flesh are manifest, which are fornication, uncleanness, wantonness; idolatry, sorcery, enmities, strife, jealousy, anger, self-seekings, parties, divisions, envyings; drunkenness and carousings, and things like these; respecting which I told you before hand, as I have told you already, that they who practice such things will not inherit the Kingdom of God." (Verses 19-21.)

A cursory review of this inventory of the works of the flesh, repulsive to all the finer sentiments of life, will disclose a fourfold classification by the Apostle: (1) Sensuality, expressing itself in fornication, uncleanness and wantonness in open and insolent disregard of any self-restraint of the lower, grovelling appetites and passions of the animal nature; (2) Idolatry and its attendant practice of sorcery, the practice of magical arts; (3) Then various forms of discord: strife, jealousy, anger, factions and parties; (4) Drunkenness and revellings and such like things. Indulgence in the practice of such gross and revolting sins bars the door of the kingdom against those who are guilty of them.

4th—"In contrast to these hideous enormities of the flesh which he designates works of the flesh, Paul places the fruits of the Spirit, "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control, against such there is no law." (Verses 22-23.) The repulsiveness of the vices, named as works of the flesh, and the attractiveness of the fruit of the Spirit afford a powerful incentive to the readers to walk according to the Spirit and not according to the flesh. The excellences of those are led by the Spirit. Paul designates as fruit, fruit of the Spirit and not works of the Spirit. The use of the word fruit by implication, emphasizes the vital oneness of the Spirit of God, and the spiritual side of the believer's nature. Out of this union comes the fruit in

the form of Christian excellences against which no law can find an indictment. These fruits call for careful cultivation and expression in our lives.

5th—Paul's final argument enforcing the duty to walk by the Spirit forms the climax of his urgent entreaty. "And they that are of Christ Jesus have crucified the flesh with the passions and the lust thereof. If we live by the Spirit, by the Spirit let us also walk." (Verses 24-25.) Believers sustain a vital relation to Jesus Christ. They are his servants, his disciples and members of his body. "Crucified", denotes such a vital union with Christ, mediated through the Spirit that his death was their death, and the new resurrection life into which he passed which completely elevated him above the material world into the spiritual order has been communicated to them, enabling them to live above the sensuous enticements, inspired by the flesh. But enough—this paper grows too long.

Echoes From the Conference at Memphis

There were many good things that could be said about the Conference at Memphis in January but one among the best was the fine spirit and interest that was manifested by the Intermediate workers towards the conferences of that department. This has been the last department to receive serious attention at the hands of our workers generally. It has been neglected more than any other department in Sunday School but everything now is pointing to a new day and no doubt the information and inspiration received at the Memphis conference by those people who work with boys and girls from thirteen to sixteen will have a great influence all over the Southland.

Below we are giving some echoes from this conference by two Mississippi workers:

First I want to tell you that I think the Intermediate Conference at Memphis was the best of any meeting of any kind that I have ever attended. There was such a splendid fellowship and fine spirit. It was practical, the problems presented were nearly universal; there was inspiration that made one want to go back and make any sacrifice to carry on. But best of all we could feel that the Lord was there. I thought that it was very significant that there were so many men present. With unbiased judgment I can say that it was an "all to be desired" meeting.—Verda Von Hagen, Columbus, Miss. Approved Int. Worker.

I want to compliment you on the splendid Conferences you had at the Memphis meeting. Our superintendent was there and got a new vision of the work.—Jennie Watts, Columbus, Miss.

They were listening to the football game over the radio. "And Brown breaks his leg in the third quarter," announced the radio.

Sweet Girl: "Oh, terrible; what part of the leg is that?"—Ga. Tech Yellow Jacket.

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

The Zoo

Mary and Thomas and little Lou
Went one day to visit the zoo,
Lions and tigers, they saw, and bears
Antelope, ostriches, Belgian hares,
Camels and foxes and snakes and
birds,
Reindeer and chamois and deer in
herds,
Walruses, prairie dogs, seals, and
beagles,
Zebras, elephants, wildcats, eagles,
"That elephant really is enormous!"
Said little Thomas.

The lion roared and the gray wolves
howled;
The monkeys chattered, the black
bears growled;
The nightingale sang, and the par-
rots talked;
The ducks and herons quacked and
squawked;
There was grunting and squealing
and laughing and cooing,
Shrieking and barking and puffing
and neighing.
"They make as much noise as a
crowd of boys!"
I like a canary,"
Said little Mary.

There were hides and skins and fur
and feathers,
To wear in different climates and
weathers.
There were snouts and tusks and
beaks and trunks,
For gathering food in strips and
chunks;
Web-feet and claws and hoofs and
tails,
Long hair and short hair, stripes
and scales,
Horns and antlers and tusks and
teeth,
Wings above and fins beneath.
"Whatever each animal needs to do
He is made to fit,"
Cried little Lou.

—Ethel C. Brown, in Youth's
Companion.

We still agree with the experi-
enced mother who said, "There jest
aint no way", in regard to bringing
up children, but it is nevertheless a
most interesting subject to consid-
er. A young mother recently in her
exasperation said, "Why do they do
like they do?" Perhaps they like
the dramatic aspects of the fuss we
make about it, as witness: The
mother of a little boy of three ex-
claimed, "Oh! Charles, what makes
you do that, when I've told you and
told you that you must not?" To
which, he innocently replied, "But,
mamma, I like to hear you say, 'Oh!
Charles!'"

If they are puzzles to us, perhaps
we too are just as puzzling to them.
This same little boy at the age of
two and a half, playing about on
the floor while his mother was whol-
ly occupied with something else,
asked permission to turn the big

wheel on the machine, and she ab-
sently said, "Umhumph", without
noticing what he'd said. But when
the "Click, click" of the sewing ma-
chine began, she said, "Don't, don't!"
and he turned his wondering eyes up
to her and said, "Does that umhumph
mean 'Don't'?"

One mother who thought it best
to reason with her children and get
them to put themselves in her place
had this experience with her three
and a half year old son who had
broken her flour sifter. "Now, son,
look! you've broken mother's sifter
so she can't use it. Now isn't that
bad?" And he agreed that it was
bad. "Now, what if you had a little
boy and your little boy should break
your sifter, wouldn't you be sorry?"
and he agreed that he would. "Then,
what would you do about it?
Wouldn't you punish him? Don't
you think he ought to be whipped?"
"Yessum, I'd think he ought to be
whipped, but I wouldn't whip him."
And there's a little boy who wasn't
punished that time. But all our
children can't think as quickly as
the little fellow guilty of a misde-
meanor at school, who was told by
his teacher, Miss Nan Blodgett, to
make a rhyme and she'd let him
off. He quickly said,
"Here I stand before Miss Blodgett,
She's goner hit me an' I'm goner
dodge it."

Here is an article worth consider-
ing. If any mothers are like the
second, please send the formula at
once.

CHILD BEHAVIOR

By Alberta Wolcott

There is an inherent love in near-
ly every woman's heart for little
children. The development of their
childish minds; their questionings
and attitudes toward life as they
view it; their glimpses of spiritual
facts; their moral codes; their
whimsicalities and vivid imaginings,
are as fascinating a study as one
could wish for.

And yet, in nine cases out of ten,
in going into a home where there
are two or three children who have
reached the age when they are able
to think and act intelligently, the
contact is apt to be anything but a
source of pleasure. In fact, it usual-
ly ends in laborious effort to hear
and be heard, and one returns weary
with the struggle.

I contend that it is not the fault
of the children, but the parents who
are entirely to blame. The large
majority of mothers who do most of
their own housework, the sewing
and mending for the family, and the
thousand and one things that only
a mother has to contend with, are
heroically struggling to do their
duty by their families. The hours
are filled with the fret and stress of
the effort to meet the demands laid
upon every conscientious wife and
mother. The work cannot be neg-

lected. Every meal must be served
with clock-like regularity; the house
must be kept in order; the children's
clothes made, washed and mended.
The busy mother is too tired to
think or take notice of small things.
The children's chatter hardly reaches
her consciousness. They run to her
with their small problems. She lis-
tens, but fails to hear. She answers
mechanically, without having sensed
that she is passing a very important
question, one that may undo work
covering a long period of weary ef-
fort. Or perhaps she does listen
and does hear, but she is tired to
the point of exhaustion, and delays
the meeting of the problem at that
particular time, the administering of
punishment, or the teaching of a
deep, underlying principle that
should be built into her child's char-
acter.

Meanwhile the childish characters
are being formed faster than she is
following them, and the children are
getting ahead of her.

As illustrating what neglect of
these matters may lead to, permit
me to mention two calls which I
have recently made in the homes of
near neighbors.

In the first case, I came away ex-
hausted with the struggle. From
the other home I brought with me a
sense of rest and delight and pleas-
ant companionship. In the latter
case, two well-taught children had
contributed largely to the pleasure
of my call.

These two homes are typical small
town homes, and both mothers are
desirous of seeing their children re-
alize their ideals as nearly as that
point can be reached. The mother
in the first instance has three nat-
urally charming children. They have
good minds, attractive qualities, and
are, in fact, as good material as one
could wish for as far as natural gifts
are concerned.

Yet here is what happens if a
neighbor steps into the house: They
immediately become insistent, self
assertive and clamoring for a mo-
nopoly of their mother's time. The
youngest begins, "Mama—mama,"
and no matter how much she ele-
vates her voice to converse with her
caller, the baby three and one-half
years old raises his in proportion.
Occasionally the mother stops and
commands him to "keep still."

When she resumes her conversa-
tion, the youngster resumes also
with that insistent, ever-recurring
"Mama," coming at regular inter-
vals. If she fails to notice him, he
at last throws his arms about her
waist, and compels her attention.

At last, in sheer desperation, she
stops and asks, "Well, what do you
want?" The child can only hang
his head. He came with no ques-
tion; only a desire to monopolize his
mother.

Next the door slams, and the
pretty little eight-year old daughter
comes running in to say, "Mother,
make Ruth play with me. She just
won't let me play with her." This
she repeats until the mother tells
her to tell Ruth that she must play
with her. The little girl runs di-
rectly in front of the visitor, brush-
ing against her foot. She goes on
without apologizing until her moth-

er insists. And then she does it
most reluctantly.

Meanwhile the mother and the
visitor are raising their voices loud-
er and louder above the hubbub when
again the door slams, and the third
child enters with one or two play-
mates, and there is a demand for
something to eat.

My next call was made at the
home of another neighbor. There
are two children in the family, a
girl of about six years, and a boy
about a year younger. They came
into the room and sat down quietly,
apparently much delighted to see
me. They talked with me about
school, and we talked about the birds
in an aviary near by. Then the boy
brought some pictures in which he
was greatly interested, and the chil-
dren were most courteous and intel-
ligent. They did not interrupt, but
entered into the conversation when
addressed. They were neither bash-
ful nor forward.

They were naturally no more at-
tractive than the other children, but
their mother has evidently an ideal
for which she is working in training
her children. The other mother
works spasmodically, and has no defi-
nite goal toward which she is striv-
ing. There is no sustained system-
atic effort there.

The five children in question are
equally attractive naturally. Must
not the difference in development lie
with the parents?

OUR NEIGHBOR PASTORS

The Hollandale Baptist Church re-
cently enjoyed a series of religious
addresses, delivered by neighbor pas-
tors, and closed with a banquet for
the men of the church. We did im-
port Ex. Governor Longino for the
first address, and then Brethren R.
B. Patterson, J. H. Hooks, F. C. Crit-
tendon, S. G. Pope and L. O. Leavell
followed in evening succession.
Brethren Paul Holland, Grant Ham-
ilton and Thomas Brand, of our
church, and R. B. Patterson and L.
O. Leavell were banquet speakers.

The weather was perfectly ideal,
the attendance good, the speaking
extra fine, and the music, under the
direction of our own Mrs. Paul Hol-
land and Mrs. M. A. Treadaway, was
super-fine. We count on nothing ex-
cept the most blessed results to fol-
low this engagement.

The pastor finds, however, that
the church is greatly divided on
preachers, "some for Paul, some for
Apollon, some for Cephas, (and we
hope) all for Christ". It is looking
like it is going to be a bit hard for
the pastor until all these great lights
shall fade with the distance. How-
ever, by the force of habit, we have
had better church attendance since
they visited us.

Our people have been a bit low
in business spirit, but with the bud-
ding of the trees they are showing
new life, and will launch the busi-
ness of the year with great hope
and courage.

—B. Q. Whitten,
Hollandale, Mississippi.

The latest one on the absent-
minded man is this: "He slammed
his wife and kissed the door."

JESUS, THE MAN His Influence Upon Humanity (Article 4)

Christianity is centered about the pre-eminent figure of its founder. Exclude Jesus and Christianity goes the way of world religions and philosophies. Religion is vitally dependent upon the person of its founder. If Jesus is not sinless, holy, the God-man as He claims to be, then his life is an affront to the race; his system can be picked to pieces by the wise; his influence will lose its power upon the thought of the world; and humanity is farther removed from a reconciliation to God than before He came. The holy character of Jesus Christ is basic to the stability and progress of Christianity.

Jesus formulates a standard of ethical life as to man's relation to God and his fellow-men. His code of ethics as found in the Sermon on the Mount reveals the principles by which he expects his followers to live among men and in the sight of the Father. He is the exemplification of the whole of his teachings and it is the force of this holy idealism that causes men to answer his call to a higher living.

Jesus touched and renovated society as no other reformer dared to dream of doing. He sought to cleanse society's heart—not her garments. Christianity in the power of her risen and Reigning Lord is making vital impress upon the social order and will continue to spread beneficent and potent influences wherever the gospel is preached. Jesus was a teacher of social righteousness. He mingled with all classes of society. His aim was to establish the "kingdom of God" as a working principle in the social order. For He said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." It has been the ideal of a transcendent Jesus that has accomplished for the social structure that which all pagan philosophies of the world have failed to do.

In the atonement, He became identified with the mass of sin from Adam until the last transgression committed by a human being. "Jesus manhood is the corner-stone of reconciliation" (Mackintosh). Christ did not take upon himself personal guilt for there was none of his own for which to atone. Because of his incarnation, He had no inherited depravity, the guilt for which he atoned was Adam's sin "which belongs prior to personal transgression and apart from inherited depravity to every member of the race who has derived his life from Adam". (Strong.) It is because of the fact that as Jesus, he is sinless; and, being Christ, he can by vicarious suffering atone for the sin of the world. Thus the witness of the approval of God upon his work on the cross evidences his sinless humanity.

Inasmuch as the Man Jesus was buried and rose from the dead, and has ascended to the Father to prepare a place for those who believe in Him, then we have the hope of a

blessed eternity beyond the grave. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with Him." (Paul.) On the basis of the resurrection rests the faith in a home in heaven, a reunion with the dead in Christ, and a glorifying union with Christ. This faith in a glorified eternity is based upon the integrity of the Person of Jesus Christ. The knowledge of this Person is only real when it is **Experiential**—the experience of repentance toward God and faith in the Lord Jesus Christ. It is not based upon philosophy or science, but upon a definite and supernatural experience of receiving the Christ and his claims as TRUTH. We accept the One who is righteous and was made righteous for us and our purifying hope is based upon his promises for the final state of those who are in Him. It was in this sublime faith that the poet Tennyson wrote his immortal lines:

"Sunset and evening star,
And one clear call for me:
And may there be no moaning of the bar
When I put out to sea!

For though from out our bourne of
time and place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."

—Rev. Forrest N. Pack,
Hattiesburg, Miss.

(Continued from page 9)

used in the work of the homeland. Church houses are rising all over the land, magnificent structures to the glory of the Lord. And yet our mission work is suffering for enough to keep it alive. Think of a decrease in our budget of over sixty per cent within less than two years. First, all phases of our work had to be cut by one third at the beginning of the year 1926. And now we are having to adjust the work for 1927 to be carried on on little more than half the amount which was at our disposal during the year that has passed. These are facts.

Now what are some results? The Baptists of South China have made great progress and they have gradually assumed more and more of the responsibility which has been borne by our Mission Board. We rejoice in this and thank God for it. But the churches in South China are not ready to take over all the responsibility, financially or otherwise, so suddenly. Of course this is the final aim of all mission work, self-supporting churches. The churches also need the spiritual leadership that missionaries can give. So we must not go to extremes either way. But we have had to do just this. Humanly speaking, we can see only disaster for the work in general, but we look to Him who sent us here to conserve the efforts that have been put forth for the spreading of the gospel in South China during more than eighty years.

We are not surprised that our

beloved secretaries in Richmond are heart broken. Their letters to us show it all too plainly. If ever we needed to hold them up in our prayers it is now. Let us not forget to remember Dr. Love and Dr. Ray and our Foreign Mission Board at the Throne of grace that they may bear these heavy burdens in the strength of the Lord.

The work in South China is not ours, it is yours. We are your representatives, you sent us here. When

(Continued on page 16)

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The Foreign Mission Board of the Southern Baptist Convention endeavors to keep in the Mission Rooms a copy of every really great mission book published in the world and replenishes its library with such books as fast as they are issued from the press. The Educational Department of the Foreign Mission Board craves the privilege of serving pastors, churches, missionary societies and individuals generally, by filing their orders for any mission book published at publisher's prices. Send in your order for a good book, or, better, place a standing order for a mission book a month. Warm up your spiritual life and kindle missionary fires in the hearts of others!

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East Mississippi Department

By R. L. Breland

Wet and Wanting

Liberty of speech is a blood-bought right and it should never be abridged or suppressed. People of all classes and stations should be permitted to express themselves, approve or disapprove as they feel disposed. But notwithstanding that right, there are some things that should never be said and some conditions under which certain expressions should not be made. To illustrate my meaning, any one has a right to be an anti-prohibitionist, or a Wet, and a further right to say so; but no man has a right to advocate a wet law in this country as long as the 18th amendment to the Constitution is in force. No one has a right to advocate and encourage people to disregard the prohibition laws while this amendment is in force. To do so is as much anarchy as the most rabid Red in Russia and such an one is as much a traitor to the laws of his country as ever was Benedict Arnold or any one else.

We have more than one man today who is trying to get to be the next President of these United States who may be well classed in this list. They are supposed to be the executives of their states, some of them, whose duty it is to see that all laws both state and national are strictly enforced; in fact, they have held up their hands toward high heaven and solemnly sworn "So help me God" that they would enforce all laws, but now we find them failing to keep their oath and actually advocating and encouraging the people to disobey the prohibition laws. If this is not anarchy, if this is not nullification, if this is not to be a traitor to the country, what is it?

Among those who are in this bad light before the American public today and who are flirting with the presidency are Gov. Smith of New York, Gov. Ritchie of Maryland, Senator Reed of Missouri and Butler. None of these has a right to expect any lawabiding citizen to for one moment consider them for any position in any part of this government. If one will not obey the laws of the nation he is not worthy of any place in it as a private citizen even.

I am, and have always been, a Democrat of the Jefferson and Jackson type, who believes in the enforcement of the laws, but I am not a Democrat of the Smith, Ritchie, Reed brand who advocate law violation and law nullification. I will never vote a ticket that is ruled by wet, Tammany, Catholics—or any other lawless clique or clan. I am reasonably sure that the "Solid South" will be no longer solid if either of the above is nominated by the Democrats, or any of their lawless kith or kin. We people of the South have all too long been made the tool of soulless, scheming

politicians who cared nothing for us but to get our vote so as to get into office and when they are in they forgot all about us. We must assert ourselves and vote like men and women for real men and women for office and not for sentiment and political faction.

There will doubtless be those who will think that a religious paper is not the place for political discussion; that may be in a sense true, but this is not a political but a principle discussion. If that cannot be discussed in a religious paper then do away with religious papers, for they are not worth anything. I have no fight to make on any honest and conscientious person, let him be Protestant or Catholic, Gentile or Jew, but I am an advocate of truthfulness and honesty, and no lawless person is either truthful or honest.

Notes and Comments

Rev. C. E. Welch has resigned as pastor of Goodman, West and Vaiden. It is not known where he will go.

We are glad to know that the Starns-Turner Evangelistic party will be at Grenada the latter part of March. This is a strong team of workers.

Rev. J. F. Mitchell, one of north Mississippi's best preachers, is now located at Stewart, Miss., and preaches there and to other churches near by. He was at Calhoun City for three years preceding the present pastor, leaving there because of ill health. He laid the foundation well for the splendid building now at that place. I found that he was well beloved by those people.

The church at Oakland, Yalobusha County, will have a Stewardship Institute for three days following the second Sunday in March. The book, "Christian Stewardship", will be taught and an inspirational address on stewardship each evening by Rev. E. J. Hill of Memphis will be given.

We are glad to welcome Rev. Albert L. Ingram as pastor in the Delta. He is to begin as pastor of Lyon and Jonestown March 1st. He is a Mississippian who has been sojourning in Texas for some years.

HAZLEHURST

During the second week in February we had the very great pleasure of having Bro. J. S. Deaton with us in our Stewardship Institute. He spoke on Sunday evening and then taught two classes each afternoon and evening up to and including Wednesday.

He used Dr. E. K. Cox's little book, "Christian Stewardship", which is not only one of the best books ever written on the subject but THE BEST for class-room purposes. Dr. Cox is both logical and scriptural in his discussion of the fundamentals of stewardship and the reader is never in doubt as to what the author meant to say. The book is packed full of valuable information and none of it is irrelevant. I thoroughly enjoyed reading the book,

which was made still more interesting by Bro. Deaton's elucidation of it.

If there was ever "the right man in the right place" we have such a combination in Bro. Deaton and the work of Stewardship in Mississippi. He is clear and forceful in his presentation of his subject and along with it all there is a beautiful spirit of piety, humility and devotion. His coming was a great blessing to our church and to all who heard him.

More than one hundred were enrolled in the classes, about fifty receiving the diplomas, forty of them from the Hazlehurst church. Some of the nearby pastors and their members attended the institute.

This is the first of a series of institutes to be held in Copiah Association. Next week there will be an institute held at Crystal Springs. The neighboring pastors and churches will co-operate. The writer has been asked to teach two classes each day in Dr. Cox's book.

It is a long hard road to travel, my good brother, but I think this is the only way we shall ever attain the standard to which we are striving. The people need instruction and the Stewardship Institute is one of the most effective means of giving this most-needed instruction.

Cordially and sincerely,

—O. O. Green.

TO WHOM IT MAY CONCERN

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WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY 'PHONING OR WRITING
WAYNE ALLISTON, SUPERINTENDENT

issippi. I am a Mississippian, but have never held a pastorate in Mississippi due to the fact that I was in another state when I decided to begin preaching. Like Jonah, I did not start at the time God called. Had I done so, I would have begun in Mississippi.

I would be glad if I could get work that might be reached from Mississippi College, as I expect to finish my college work there.

Yours truly,

—D. M. Ritchey, Louin, Miss.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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COLLEGE COLUMN

M. S. C. W. NEWS NOTES

Membership Committee

At four o'clock on Monday afternoon this committee came to the Workshop for a regular meeting. The eighteen that were present reported 39 visits. These girls are really conscientious in their work and in spite of some distressing results they "keep on the job". For this week the main work was to inform each one of the A. & M. M. S. C. W. Social. This will occur next Saturday night. Hereafter there will be four members of this committee to act as ushers at Sunday School for the college classes. Those serving this week are Lucille Payne, Miriam McPherson, Rachael Tarver and Cecil Hamilton, chairman. We have a brand new officer—a poster chairman—Vera Bishop. Now that Vera has started we are sure of being reminded of Sunday School. When the devotional and sentence prayers were over, we closed the meeting by singing two happy songs about the Booster Band.

—Doris Smith, Reporter.

S. S. Training Courses

We are fortunate in having with us at the First Baptist Church this week a fine corps of State and South-wide workers. The Workshop will get the blessing too. We will have a class in the S. S. Manual by Mr. Williams, one in Intermediate Work by Miss Bibby, and possibly one in Primary work by Mrs. Wood. These workers will have charge of noon meetings also. We hope that we will have more in this study course than any previous.

Y. W. A.

The Y. W. A. met again on last Wednesday with Olga Fortenberry in charge of the program. It was a discussion about old and new frontiers. The Y. W. A. has decided to sponsor the music at the noon meetings for this week, and they are to occupy seats on the platform in the Sawdust room, and also sing their Y. W. A. songs. Virginia Miller, the President, is in charge.

Life Service Band

The meeting last Sunday was turned into a consecration service. It really was a personal testimony meeting and was the best one we've had this entire year. We were thinking along the lines of prayer. Many testified as to answer prayers in their lives, and the meeting ended in a prayer meeting for the unsaved girls on our campus. Last Sunday it was a joy to have three of our girls make public professions of their faith in Christ.

B. S. U. Council

In their meeting on last Tuesday plans were made for the A. & M. Social for next Saturday. Reports were given by the various officers and the general work discussed. It will not be long until time to elect new officers, who will determine the plans for next year. Time flies—even the B. S. U. Banquet for April 24th was mentioned!

Noon Meetings This Week

The Gospel of John is being used this week for the noon devotionals. This book contains so many good records of individual soul-winning done by Christ. We have been studying them this week. Special music has been offered several days by Mrs. Fraser and Mrs. Jones. On one day "Rosie", a colored woman, came and sang two of the good old gospel hymns. There were few who could restrain the tears as she sang "I Can Hear My Saviour Calling". She asked to be allowed to say something, and gave one of the best Christian testimonies we have heard in a long time. She said: "I'm a Christian, and I want folks to know it!" There are lots of folks who are ashamed of this fact.

BLUE MOUNTAIN COLLEGE NOTES

B. Y. P. U. Training School

We had the training school of last week as the best we have had yet. There were 194 girls who took the examination, and several others who took the course but could not take the examination that are going to take it. The number will reach 200.

Mr. Frank H. Leavell

No one is more welcome to our campus than Mr. Leavell. Each visit is an added pearl to our rosary. Because of his association with us and the marvelous address of each inspirational hour, new courage and zeal have taken root in our hearts. Mr. Leavell, Blue Mountain College girls are going to be ready for that waiting, going, depending, and trusting world. The young people's standard of excellence is our goal.

Dr. Harry Leland Martin

Who could better teach us why we are Baptists than Dr. Martin? A life which so radiates the sunshine of God's love can but carry a blessing to every life which it touches. We appreciate the beautiful spirit of such a personality, and count each contact a rare privilege. Dr. Martin, we welcome you back to our campus.

Mrs. A. L. Crawley

Our hearts were made sad because of having to sever relationship with Mrs. Crawley. We are confident that there will be born many new Junior and Intermediate B. Y. P. U.'s because of her stay with us. In a beautiful way, she gave us a glimpse into the joys of leading Juniors and Intermediates. We too have heard footsteps and the call of the unknown from beyond the ranges.

Mr. Auber J. Wilds

As many times as we have had Mr. Wilds, each visit is a new and richer experience. There is always a peculiar pleasure and abiding joy in having Mr. Wilds on our campus. We are happy to claim him as our very own. Because of your contact, Mr. Wilds, and the most interesting way in which you pointed out to us the duties and responsibilities as B. Y. P. U. officers, we are determined to keep climbing toward perfection. Nothing short of that will satisfy.

Installation Services

A beautiful installation service was held at the church Sunday evening, Feb. 6, in which 72 new B. Y. P. U. and Epworth League officers took the lighted candles from the old officers to keep them trimmed and brightly burning throughout this semester. The new officers accepted the responsibility as a sacred and God-given one to carry forward His cause. Our own beloved Dr. L. T. Lowrey gave the very appropriate and soul-stirring address of the occasion. The success of the service and of the B. Y. P. U. is due to the efficient and untiring efforts of the director, Estelle McCool.

On Wednesday evening, Feb. 2, the Y. W. A. officers were installed. On the platform were the new circle leaders and the sponsor mothers for the different circles. Burma Samsing, Y. W. A. Director, by means of a beautiful and effective "Personal Service Parade", foreshadowed the different lines of personal service which the Y. W. A. is to pursue this semester.

Social Activities

The B. Y. P. U. presidents and general officers entertained the Training School faculty on Wednesday evening, Feb. 9, with a unique truth party.

Mrs. Burma Pool Guyton and Mrs. Lee Godwin entertained their Y. W. A. Circles with a most delightful party last week.

Mrs. L. T. Lowrey's Sunday School class reported as having been entertained in a lovely manner by Mrs. Lowrey.

B. S. U. Council

The B. S. U. President called a special meeting of the council as a demonstration to Mr. Leavell of the real workings of the B. S. U. We are delighted that Mr. Leavell believes that our B. S. U. is measuring up to what a B. S. U. should do. He found that the real problem of daily campus life are discussed, and a solution sought carefully and prayerfully. The council received much good from the suggestions of Mr. Leavell which will bear fruit a hundred-fold.

Revival Meeting

We are looking forward with a great deal of interest to the revival meeting which is to begin February 27, under the leadership of Dr. R. Q. Leavell of Picayune. It will be a joy to have Dr. Leavell in our midst and to work with him. We anticipate a real spiritual blessing and the birth of many new souls.

—Grace Sadler,
B. S. U. Secretary.

A Kentucky editor received from a lady some verses daintily tied up with a pink ribbon and entitled, "I Wonder If He'll Miss Me?" After reading them he returned them to the sender with the following note: "Dear Madam: If he does, he ought never to be trusted with firearms again."—Springfield (Ky.) Sun.

IN MEMORIAM

Mrs. Sophia Slaton

I desire to add my tribute of appreciation to the memory of this now sainted Mother in Israel.

Miss Sophia Mosely was a native of Tennessee. Soon after her marriage to Dr. J. R. Slaton, they moved to Senatobia, Miss., uniting with the Baptist church, which Dr. Slaton served as a faithful deacon until his death, many years ago. As her pastor for more than ten years, I learned to esteem her most highly for her work's sake. For many years she was a devoted Sunday School teacher, and active member of the W. M. S. She loved her church, and was always her pastor's faithful friend and counsellor. She passed away at the Baptist Hospital, Memphis, Jan. 3rd. She is survived by three children: Arthur, Gussie, and Jamie, to whom we offer loving sympathy. "Blessed are the dead who die in the Lord".

—A. T. Cinnamon,
Kosciusko, Miss.

Mrs. Hattie Shivers Taylor

Mrs. Hattie Taylor, one of the most devoted members of the Magee Baptist Church, passed to her reward on Saturday, the 29th of January, 1927. She was born in the Stonewall community, Simpson County, August 26, 1850, where she early in life made a public profession of faith in Christ and was baptized into the fellowship of the Stonewall Baptist Church. She was married to Rev. Alonzo Taylor and they at one time resided at Stoneville, Miss., as missionaries in that section of the Delta. Bro. Taylor died nineteen years ago while they were residents of Cynthia, Miss., near Clinton, after which Mrs. Taylor returned to Magee, where she has lived ever since, and most of that time an invalid. She was frail of body, but strong in mind and a woman of culture and refinement. She was liberal with her means to a fault, having given practically everything she had away, Mississippi College and the Baptist Orphanage being the chief beneficiaries. A host of friends mourn her loss. She was a true friend to her pastor.

—J. L. Boyd, Pastor.

Mrs. M. T. Winter

Mrs. M. T. Winter, wife of T. H. Winter, was born May 1, 1851; died February 8, 1927. She was laid to rest in the Old Yellow Leaf Cemetery February 9, 1927, in the presence of a large congregation of friends and relatives, Rev. N. F. Metts conducting the services.

Mrs. Winter was a faithful, loving, Christian wife and mother, kind to all who knew her. She and her husband had lived together for more than forty years. While her husband, a minister of the Gospel, was away preaching to a dying world, Mrs. Winter was at home with her children, praying for her husband.

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Mrs. Winter leaves her husband, seven children, and a host of friends to mourn her loss. The children are: Mrs. Lena Kirby, Mrs. Lonal Crouch, J. W. Winter, J. H. Winter, M. L. Mooney, R. W. Winter and L. O. Winter.

—N. F. Metts.

NOTES FROM THE BAPTIST BIBLE INSTITUTE

R. L. Holmes, Correspondent

The formal opening of the City Rescue Mission sponsored by the New Orleans Baptist Association took place February 11th at 7:30 p. m. The new mission is located at 204 Dauphine Street, one block from Canal Street, in the heart of the city's population.

For a long time a rescue mission has been needed in New Orleans. Mr. L. L. Scharfenstein, a student of the Baptist Bible Institute, has been most active in promoting the idea for the past two years. The movement resulted in the opening of the City Rescue Mission.

Dr. W. E. Denham of the Baptist Bible Institute, president of the City Mission Board, expressed the hope that the new Rescue Mission would be a big factor in reaching the folks who are not in any of the city churches.

Dr. R. P. Mahon of the Baptist Bible Institute, spoke on the subject, "A Task Too Long Delayed". It has been the dream of the Baptists for many years to gain a foothold in the congested down town section of the city. When Dr. L. T. Hastings was pastor of Coliseum Church, he made the attempt by securing a piece of property on the other side of Canal Street. The task was too big for his church and had to be abandoned. Since the organization of the New Orleans Baptist Association, there is for the first time, the opportunity for concerted action in the constructive city-wide mission program.

Other speakers for the occasion were Dr. G. H. Crutcher of the Baptist Bible Institute, Rev. J. W. Newbrough, city missionary for the Home Mission Board, Mrs. H. S. K. Brown, representing the W. M. U., Mr. Bowman, chairman of the finance committee, Dr. S. G. Posey of Coliseum Baptist Church and Rev. L. L. Scharfenstein.

The purpose of the City Mission Hall is to win souls. Reading rooms will be furnished to the public and preaching services will be held every night. It will be a great clinic for the students from the Baptist Bible Institute.

THE DELTA BAPTIST BIBLE CONFERENCE

I am just in receipt of a letter from Brother Crittenden, the noble pastor at Indianola, asking me to write some of my impressions of the Bible Conference. This I am glad to do for his sake, for I have never known a finer spirit nor enjoyed fellowship better with any one than A. F. Crittenden, the pastor at Indianola. He is qualified by

natural gifts, extensive and intensive training and by grace. His wife is a queen.

Dr. A. J. Barton was the inspirational speaker. I have said for several years that Dr. A. J. Barton is the only preacher I ever knew who is big enough in intellect, in intimate grasp of world affairs and in personality to be president of the United States. I have been confirmed in that opinion every time I come to hear him. His inspirational addresses were clear, scriptural, scholarly and heart gripping.

Dr. I. N. Penick, for twenty years now dean of Theology in Union University at Jackson, Tenn., spoke on some doctrinal lines each time. The holiest hours I have ever experienced were when he spoke on "Works and Rewards" and his last message on the ordinances. That address on the tract form just as he gave it and read in every Baptist pulpit and by every Baptist in the South.

Brother J. S. Deaton brought a stewardship message each time. I wrote Brother Deaton that I more and more appreciate the great work he is doing. He has the greatest all round message on stewardship I have heard.

Brother T. F. McRae, whose life has been given in China, and Brother McGavock, a missionary to Chile, now pastor at Hernando, brought great messages from the far flung battle lines. These were the principal speakers. Others of our local ministry spoke several times.

There were two disappointments. The pastors of the Delta did not attend as we hoped when we planned the conference. Then we were not able to get the workers from our churches to attend as we hoped. However, we are not discouraged. The Sunflower County-Bolivar County pastors' conference inaugurated and fostered the conference. It is our purpose to have another one another year.

The church at Indianola did herself credit in entertaining those who came. The fellowship of the meeting was superb. There were many hours when the Spirit of God was very manifest.

—A. D. Muse, Shaw, Miss.

The Sunday School Conference in Memphis was a great meeting! The elementary teachers, superintendents and workers had a great time at the First Baptist Church together. Mississippi was well represented. These workers were there with a serious purpose in their hearts, that of becoming better "workmen that needeth not to be ashamed". And we are more strongly convinced that truly the "race moves forward on the feet of little children".

At a call meeting of the Mississippi elementary workers a very large number were present, showing the great interest in this part of our Sunday School work within our own State.

And now we want to be thinking of our State Meeting, which will be held in Greenwood during the latter days of March, March 22-24. The Mississippi Elementary League is planning their annual meeting for

the afternoon preceding the opening of the Convention proper. Make your arrangements to be at this meeting. We do want a large representation of the dependable workers at this League meeting. Won't you be there? Mrs. Creasman, who is so expert in Elementary Work, the writer of the latest Junior Book, will be with us in this meeting. She will have good things in regard to League Work and Plans.

—Mrs. Ned Rice,
Pres. Elementary League.

CLARKE COLLEGE MINISTERIAL ASSOCIATION

Since the last report was written we have had several very interesting programs.

The main subjects for discussion in our last meeting were "Church Unity" and "Church Discipline". After the regular program we had some special music. We have only one more meeting this term; then we will start our work for the last term, having new officers. We hope to do greater work this term than before.

During this term we have assisted other organizations in setting out trees on the campus. We have put a pecan tree between the president's home and the Scanlon Hall. We named this tree the "Venable Tree", in honor of Dr. R. A. Venable, our Bible teacher.

—Elton Barlow, Reporter.

A MARRIAGE OF UNUSUAL INTEREST

In the absence of Pastor Sullivan, while convalescing in the D'Lo Hospital, it was my privilege to say the words that united in marriage Mr. J. Bowers Gandy of Meridian and Miss Annie Ruth Busby of D'Lo.

Mr. Gandy is a splendid young business man of Meridian who bears a splendid Christian reputation. We congratulate him on choosing one of the finest young ladies of D'Lo. She and her parents are among the most loyal supporters of the D'Lo Baptist Church. No church ever had truer friends than Deacon Busby and his wife.

With this heritage, Miss Annie Ruth will not only be a blessing in a Christian way to her husband, but to the community where she may reside.

We are wishing for them a long and happy life, filled with service to God and all mankind.

—Former Pastor.

JOTTINGS FROM LOUISVILLE

Wednesday morning we had with us in chapel Dr. Masters, the editor of the Western Recorder, who read part of the tenth chapter of Luke and lectured on the beautiful character of Martha. Jesus did not reprove Martha, but rather encouraged her in what she did for Him. "Mary and Martha both hold before us ideals of service and care in the time of strife and push", stated the speaker. This is not his direct quotation, but the thought of his talk.

Thursday evening the student-prayer service was conducted by Dr.

J. M. Adams, our professor of Biblical Introduction, and the meeting was characterized by a real message and feeling of devotion.

Brother W. C. Tyler, of Picayune, conducted the chapel service Friday morning, and discussed the Negro problem that we have to face. Much of this work is done in the city of Louisville, and some students go from both Baptist and Presbyterian Seminaries and from our Training School.

This week we miss Dr. Mullins and Dr. Robertson, who are both away for a short time.

—Richard H. Campbell.

FIGURES

Dr. E. P. Alldredge has done a lot of figuring in his official capacity. We have not investigated everything which he has figured out, though will say that if he has ever figured anything more revealing than GIFTS TO MISSIONS by SOUTHERN BAPTIST CHURCHES in 1925 —A survey of the records of 24,341 Churches—he surely must have whetted his pencil point in doing it. There are seventy-eight pages of revelation which can not be comprehended without investigation. It should be in the hand of every pastor, every deacon, every Sunday School Superintendent, and Presidents of the other church organizations. It should be studied by these and others. Comparative figures for 25 years are shown. I am wondering how many church members know their church record since 1900 A. D.? My guess would be, A very few.

For just a moment let us look at a few combinations which are not shown by Dr. Alldredge—he could not attempt to figure every combination, in this folder. We will assume the role of a mathematician and figure in ratio. We will use this code:

For the "Per Capita Gifts to Local Expenses" we will use A.

For the "Per Capita Gifts to Missions, etc." we will use B.

In the year 1900 we find this:
B:A::1:2.94

In the year 1925 we find this:
B:A::1:3.3

What does this mean? Is it that we assume the attitude that the local work is three or four times (practically) as important as the Mission work which we have undertaken? We have undertaken it because we feel that God has required it of his children. Do we mean to say, by our attitude, that whereas once one soul on the local field was worth 2.94 souls on a Mission field, and that 25 years later, one soul on the local field has increased in importance—in the eyes of God—until it is worth 3.73 souls on a Mission field, or that the souls on the Mission fields have deteriorated in value? There seems to be a fluctuation in the value of souls according to our financial pulse beat. Had you thought of these? They are worthy of thought.

How are we going to figure in this matter the next twenty-five years? The time to begin to make a change toward equalization is now.

—J. H. Gunn.

ABOUT OVATIONS, AND SOME OTHER LITTLE THINGS

By L. E. Hall

I think it probable that most preachers are astonished when they think about how little they knew when they first began their work as "Embassadors for Christ". Not at the little they knew about books, but at the little they knew about anything, and just about every thing else. About folks and the vanities of which they learn by observation and experience as the years roll by.

Even the young brother who has gone through the "grove" at a good college, also at a seminary, when he has served his first church as pastor, for a while, learns that there are some things worth while, that can't be had from books. If he has used his opportunities at college and seminary wisely, it is a blessing and greatly to his advantage, that he has had them, but these will not take the place of the good sense necessary in the practical affairs of his ministry, nor of the grace of God which he will need, above all things else.

If it were not a serious matter it would be amusing to read the reports of the arrivals of "The new pastor", just from the seminary. He receives an "Ovation". He does not know a half dozen people in the community, and but very few of them ever saw him, and yet he is given an ovation. The church had decided to "swap" pastors and their former servant of the Master had been given the hat. He took it, and handed in his resignation. At the next meeting the dear brethren and sisters passed resolutions, indorsing the brother, by land and by sea, up and down, and all around, and commended him to the saints who might be fortunate enough to secure his services. A committee is appointed to secure an up to date man to take his place. They write to Dr. Know-It-All to send them a man to fit the salary and the place. After turning the matter over to

him, they "pray the Lord to send them a pastor". He has come. In all seriousness, it would be a very difficult matter to convince me that the Lord would have any thing to do with such folly. But he is there.

It reminds me of an awkward experience had by the wife of "Josiah Allen". She determined to call on the President, at Washington, and prepared a speech that she thought would suit. She went to Washington, and secured admittance to the President's office. His name was Chester A. Arthur. She had memorized her speech, and as soon as she had posed properly, she began, "Chester, I have come". Here memory failed her. She started again and stopped at the same landing place. The President said, "Yes, madam, I see you have". She started again, "Chester, I have come". "Yes, madam, what can I do for you?" "Good-bye, Chester." Of course this is ridiculous, but it is no more so than is the nonsense above referred to.

A church cannot live without a pastor, and some of them won't live with one, for more than from one to three or four years. I have heard of a crazy man, who had become possessed by the idea that women were ruining the world. He seemed to have ordinary sense about every thing else, but he was as crazy as a loon, on that particular subject. When he would meet a lady he would begin to cry like his heart would break. She would ask, "What in the world is the matter with you?" He would reply, "We can't live with you, and we can't live without you; we can't live with you and we can't live without you, boo, hoo, hoo". Apply this to the changes that are transpiring, continually, with many of our churches. They whereas and resolve, for the one going out, and give an ovation to the one coming in, and the Lord is in it all. Bah.

The pastor is not the only preacher that learns something about "OVATIONS". Soon after I commenced preaching, I held a meeting in a certain town in Mississippi.

When time came for me to leave, I had an ovation. Probably a hundred brethren and sisters followed me to the train, to see me off. Some of them were weeping. They were all sad, or seemed to be. The train was on time. I left, feeling sad at parting with so many newly made friends. In about a year I was going to pass that town and I decided to stop over between trains, and spend a few hours with my poor broken-hearted sisters and brethren. I thought they would soon be rushing to meet me when I would leave the train, and they learned that I was there. I was surprised to find that no one seemed to know me or care any thing about me. I noticed one brother on the opposite side of the street, who appeared to recognize me. His face had a peculiar expression on it. He reminded me of old White-face. This was the name of a cow that belonged to my father, when I was a boy. I helped at the cow pen, and I used to think of the strange manner in which old White-face looked at her last year's off-spring. That look was pathetic and peculiar. It seemed to say, I know you. I once felt that you were very dear to me, but time changes things. I still believe that the Lord was in that meeting, but I don't believe he was in the ovation. I did not find much comfort in being somebody's last year's darling. I got the first train that headed in the direction I wanted to go, and was glad when it came.

If you can manage to have a cloud-burst, at various places throughout the country, at from ten thousand

to thirty thousand dollars, per burst, you may keep your ovations going, but the faithful, plodding pastor cannot, and the more he knows of their worthlessness, the less he will care for them. Those who know about such nonsense, will join me in saying, "My soul, wait thou only upon God, for my expectation is from Him".

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we came we had your prayers and your means back of us. You made it possible for us to follow His leading and come. We thank Him that we could come. You, perhaps, could not come, but you could help some one else to come. We are here, but a large per cent of the aid for carrying on has been suddenly withdrawn. What shall we do? Shall we continue to close churches and chapels and schools and hospitals and ask our preachers and others to find secular work in order to keep their families from suffering? This is what it means. Satan is not letting up one moment, nor is he counting the cost in money to hold China in his grasp. Ought we to hesitate at the cross-roads?

Above all, we as Christians of America, need the blessing that will come to us in helping the struggling Christians of other nations to hold high the torch that others may see the Cross and Him that suffered that they might be saved. During these days of opposition we need to go forth in new strength. Even the grave could not hold Him. How many of the millions of China shall we meet with Jesus Christ in the glorious resurrection?

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